

The questy m^{an} of Suzzey









no: misericordia circūdabit. **L**eta
mini in domino et exultate iusti: et
gloriamini omnes recti corde. **O** 17
ria patris filio. **S**icut erat in p̄m.
Domine ne in furore tuo ar-
cipias me. **Q**uoniam sagitte tue infi-
xe sunt michi: et confirmasti super
me manū tuā. **N**on est sanitas in
carne mea a facie ire tue: nō est pax
assibus meis / a facie peccatorū meo-
rū. **Q**uoniam iniquitates mee super
grasse sunt caput meū: et sicut onus
grauē grauate sunt super me. **D**u-
truerunt a corrupte sunt cicatrices
mee: a facie insipientie mee. **M**iser
factus sum et curuatus sū vsq; in finē:
tota die contristatus ingrediebar.

Quoniam ego in flagella paratus in
loz meus in cōspectu meo. **S**em-
Quoniam iniquitatē meam an-
ciabo: et cogitabo pro peccato
Innuaciauē me dicunt et i-
nati sunt super me: et multi-
pauit qui oderunt me inique.
retribuunt mala pro bonis de-
bam michi: quoniam sequebar i-
tati. **D**e derelinquas me dñe
meus: ne discesseris a me. **I** 17
de in adiutorium meū: domi-
nus salus mee. **G**loria patri
Merere mei deus: secū-
dum magnā misericordiā
et secundū multitudinē mi-
sericordiā tuā dele iniquitatē in-
impii? laua me ab iniquitate

3. f. t. e. q. ualibz m. q. d. i.
ambulant minus. p. s.
impetis et iniquibz p. can
q. ualibz p. can. t. u. l. t.
Ran. t. e.
3. g. t. e. malum coram d.
ambulant q. in uis i. co
p. v. a. t. p. can. s. p. m. u. l. t.
4. a. t. p. d. n. i. g. e. t. f. i. c. c. o. m. i. e
uolunt filii naturi.
4. b. t. c. o. n. t. o. m. i. e. m. a. l. u. q. t. e.
coram d. ad iram d. u. e. i.

6. f. i. f. e. d. i. p. o. c. s. i. p. m. s.
96. f. q. u. i. a. t. e. f. f. e. d. i. a. u. t. t. i. d.
3. f. t. q. t. t. i. o. t. e. f. e. d. i. n. t. a. q.
d. a. l. t. a. r. e. u. l. b. l. e. c.
3. f. t. u. y. p. i. c. p. t. i. a. u. i. p. o. i. a
4. p. v. a. m. i. a. n. t. a. a. d. y. b. i. e
4. f. a. l. s. a. o. m. n. i. a. q. t. e. l. i. n. s.
3. a. d. t. m. d. n. t. a. c. a. d. d. u. t.
3. h. i. c. i. o. r. a. e. s. p. o. s. s. i. o. a. n. t. m.
t. f. i. c. a. i. a. n. u. i. c. e. r. i. t. u. s.
4. p. v. a. o. i. a. p. p. q. m. i. s. s. i. p. t. a. d.

8. f. t. i.
u. i. t.
3. f. t. i.
3. m. a.
3. m. i.
3. f. t. i.
3. f. t. i.
3. f. t. i.
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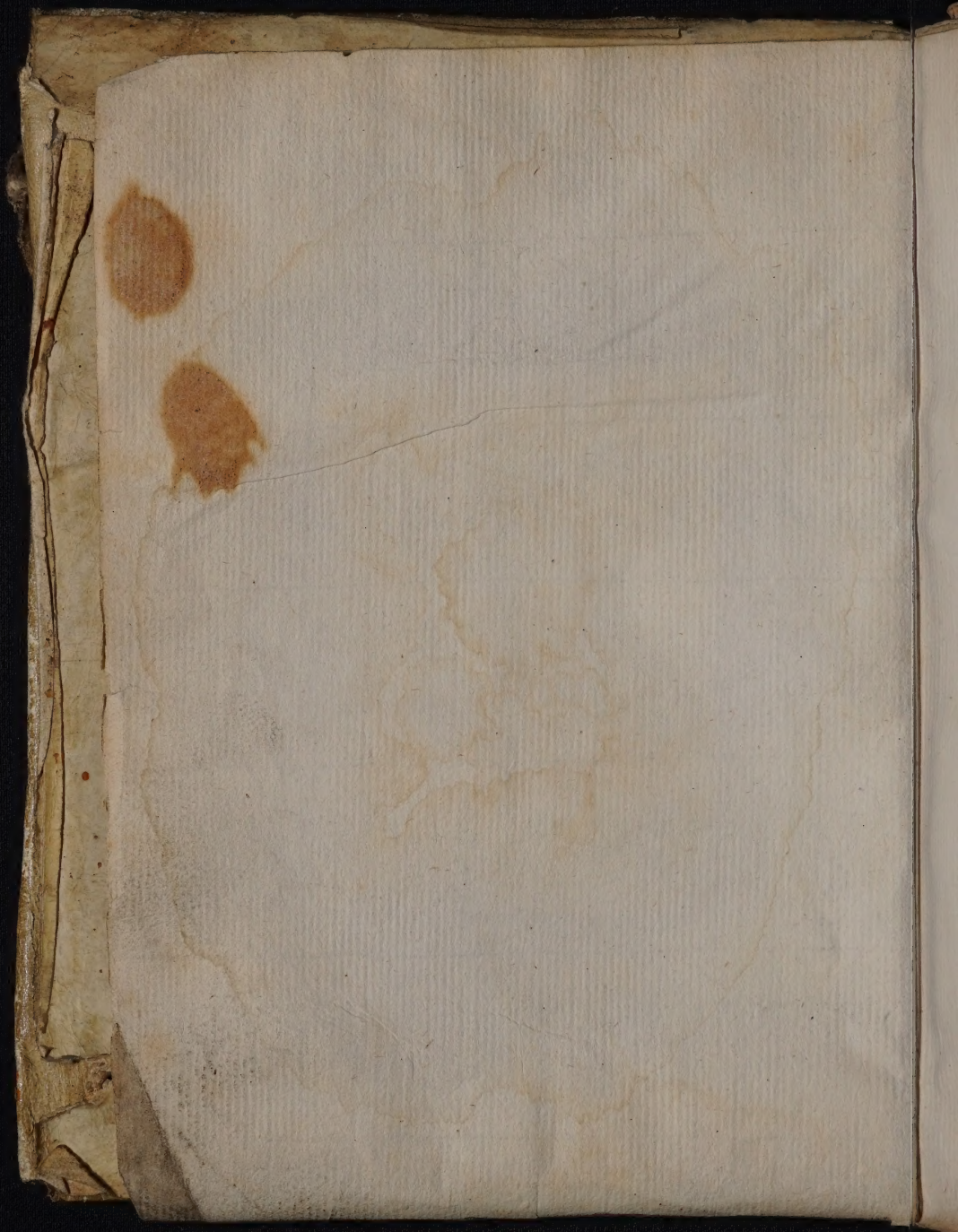
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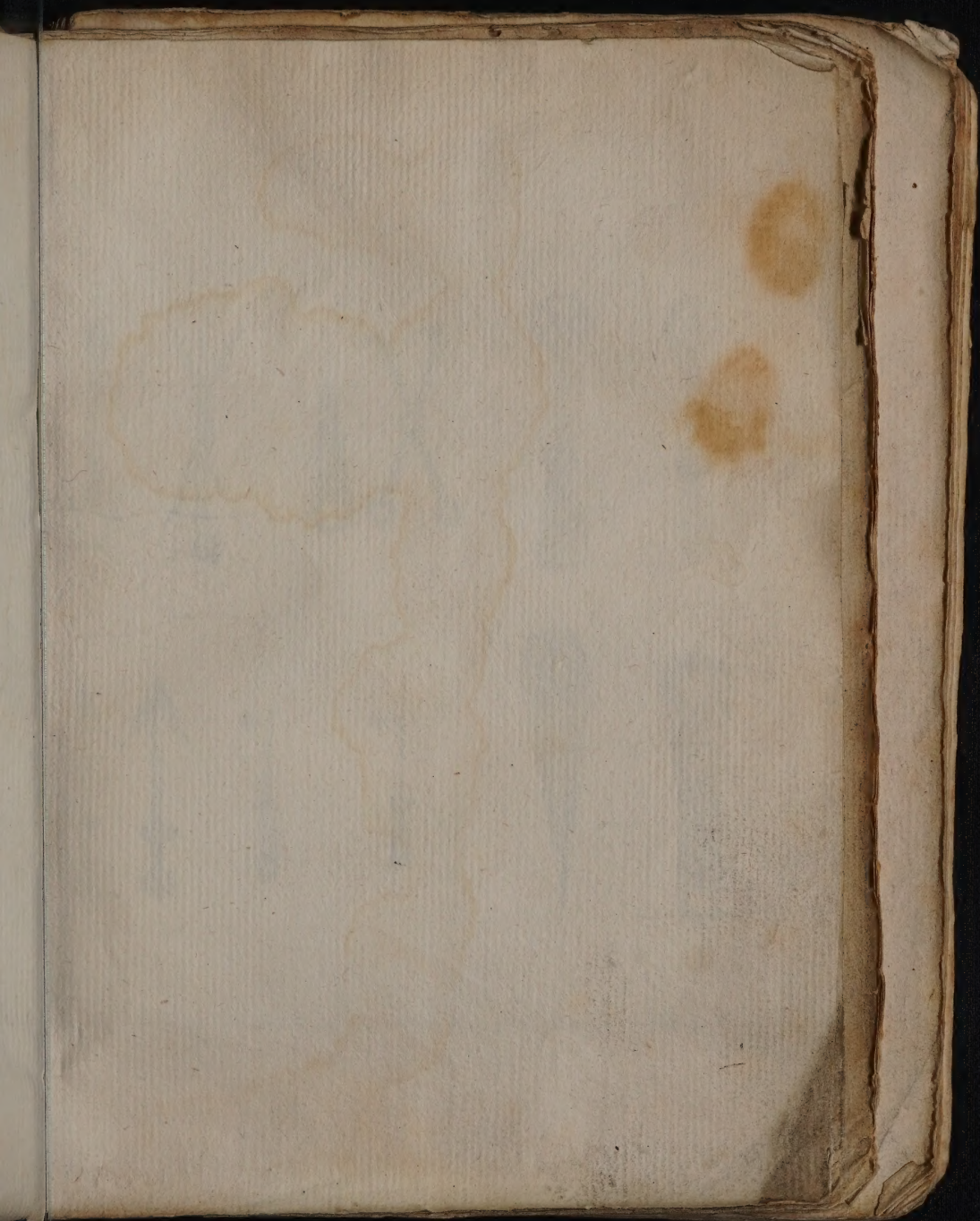
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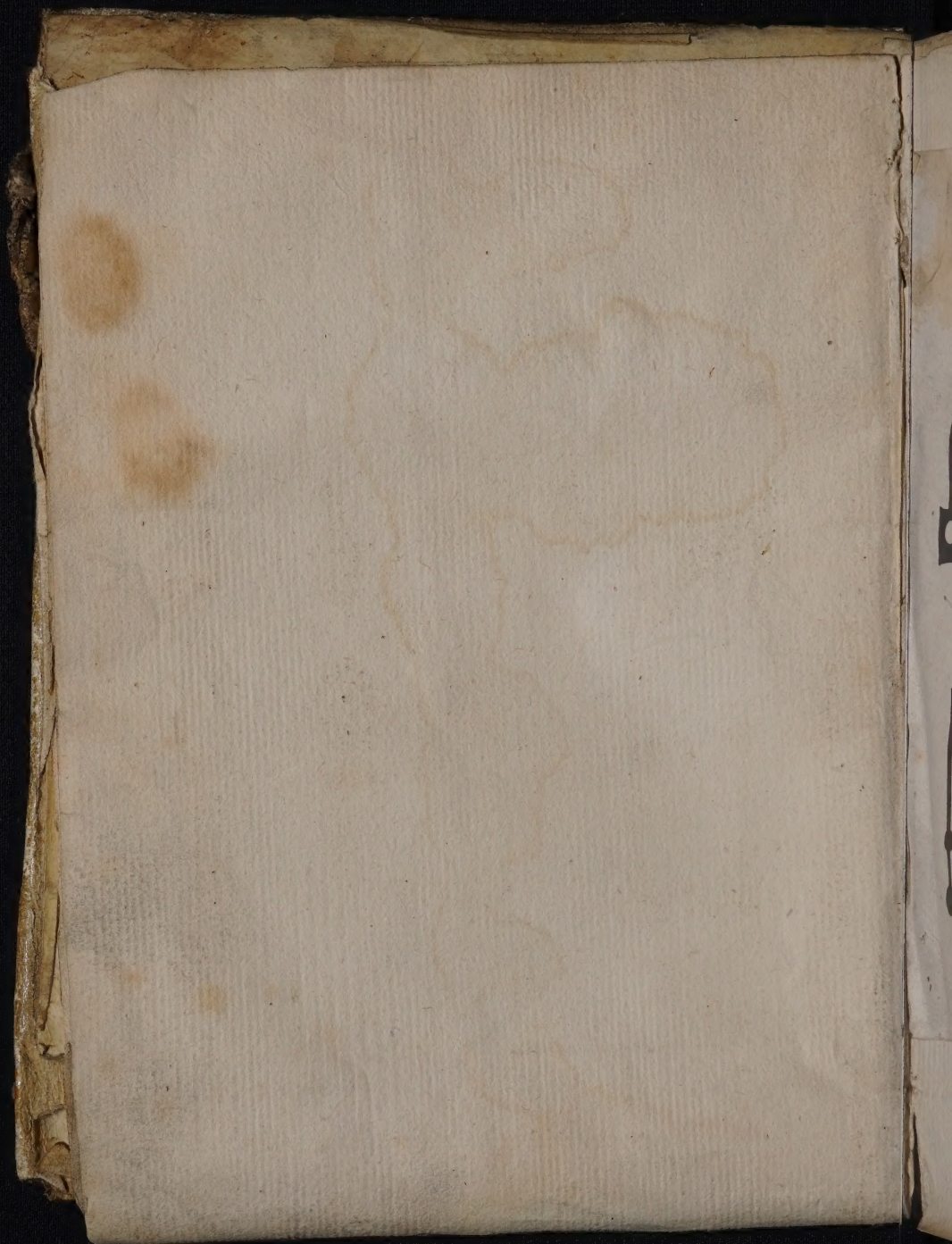
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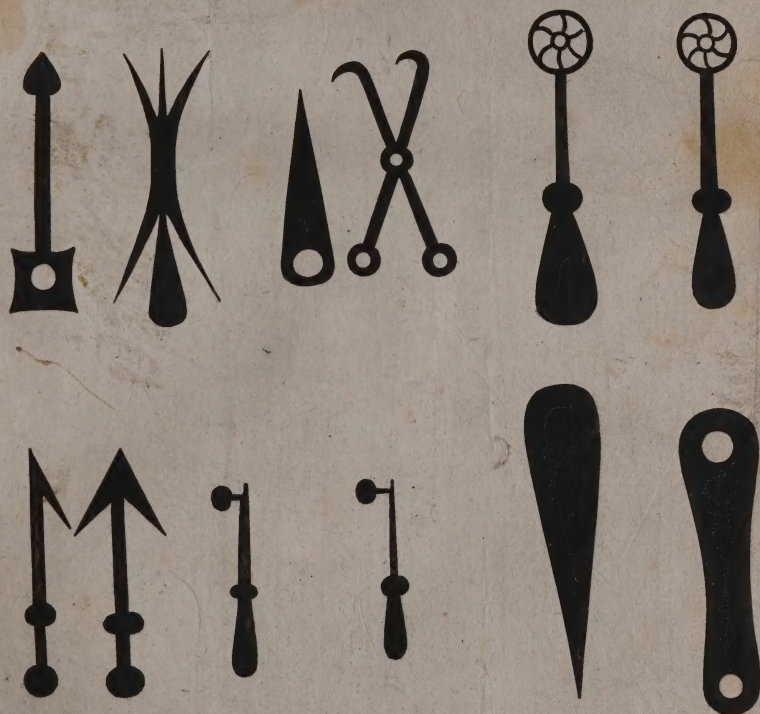
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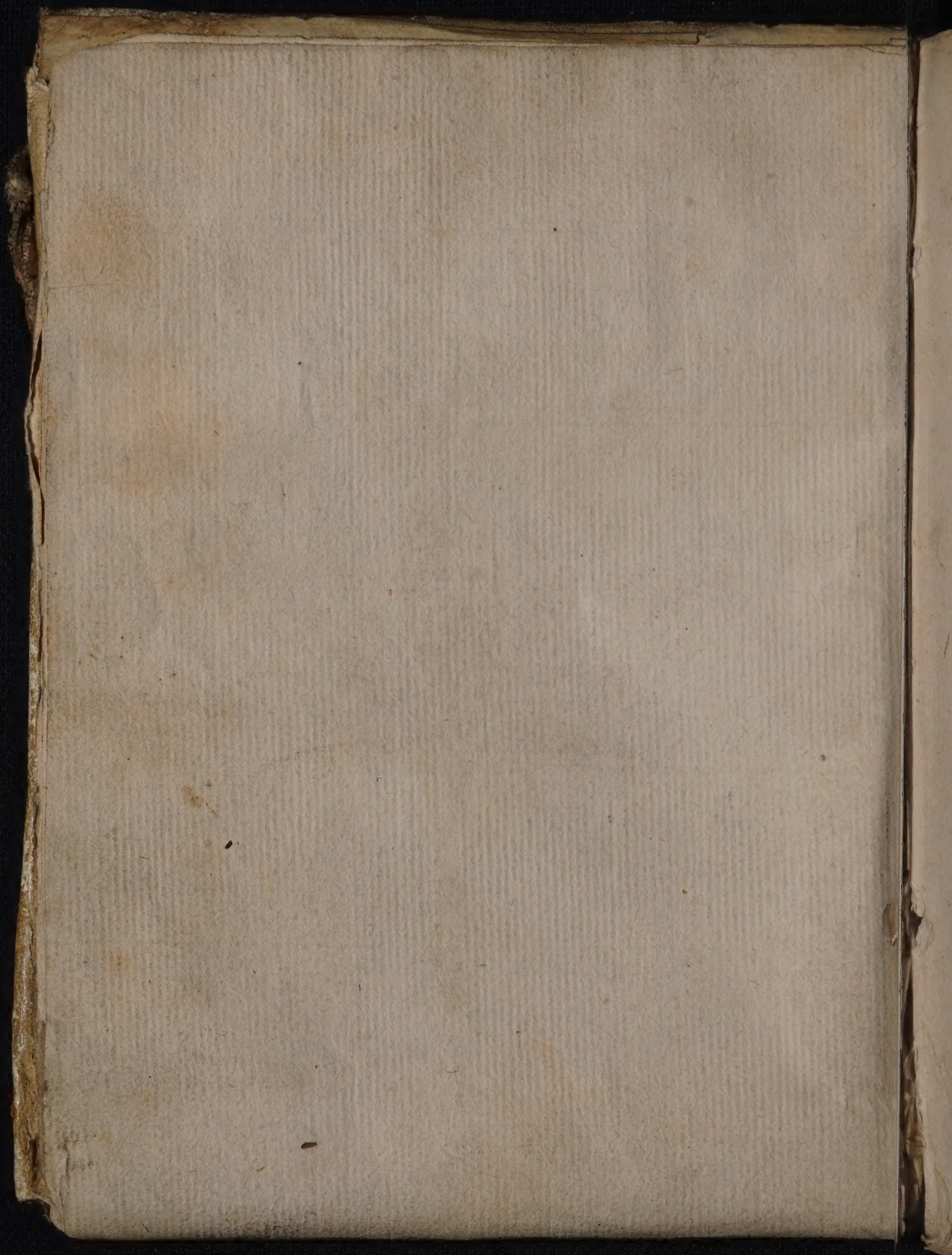
卷之八











The questyonary of
 Cyrurgens, With the formulary of
 Iytell Guydo in Cyrurgie, With
 the spectacles of Cyrurgens
 newly added, With the
 fourth Boke of the
 Terapentyke, or Methode curatyke of
 Claude Galyen prynce of Physiciens,
 with a Synguler treaty of the cure
 of blceres, newly Enprynted at
 London, by me Robert wyer,
 And he for to sell in Poules
 Churcheyarde, at the
 sygne of Iudyth.
 Cum priuilegio ad impri-
 mendum solum. ✽

Iudyth.



**Robert Copland the translatour
herof to the Reders.**



Antyll reders in consydera-
cion that every science, arte, and faculte that are
speculate & practysed by dyphilosophers, nat ones
ly ought to be shewed and taught vnto suche as
be present with them in theyr dayes, but also for
a perpetuall benefyte to be set forth by wyrtynge
vulgarily in every tongue, for the more credence
and erudytyon of all yonge and pregaunt practycens, as sayne
wolde attayne to the perfyctenes of every suche science, arte, and fa-
culte. And nat withstandinge that there be ryght many and sondry
sortes, aswell of very good and seyntyfke booke, as of ryght expert
men within this Realme in the seyntyfcall arte of Cyrurgery. Ne-
uertheles this lytell questyonary & formular with the other booke
added thereto haue ben often requyred and soughte for, to be had in
englyshe (aswell of me as of other) by dyuers and many perlonas of
the sayde science. In consyderacyon aforesayd, and that it is com-
moun, vtile, behoufull, and benefytefull to the comon welth of the
sayde science and arte. A certayne yonge gentyll man enured in the
sayd science haue a booke of the same in frenche moued the ryght ho-
nest pson Henry Dabbe byliopolyst & racyoner to haue it transla-
ted in to englyshe. At whose instigacyon meynyng the help of God
(though moste rudely) with the symplenes of a good wylling herte
I haue enterprysed to do it in folowynge dyrectly my copy. For I
knowlege myne eneryte in prouduyng the englyshe of the names
and termes naturally exprest in the sayde booke, aswel in greke, la-
tyne, & other, whiche myne aucthour hath nat reduced in to frenche,
whiche names and termes I comyt to the dyscretyon, emendacyon,
and graunte of them that haue the perfyctensse of the sayde science
and faculte. For as dyphilatos sayeth, many termes and names
that are simply spoken in one language and science is harde to be
spoken in an other, except they be exprest, and what they signifye.
wherfore curters and gentyll reders take this in worth, and desyst
myne yghoiaunce in the same with your seyntyfcall beneuolence,
and clere fronsface intellygence. And Iesus preserue you. Amen.

**Whereafter foloweth the questyo-
nary of Cyrurgyens.**

The

¶ The Demaunde or questyon.



What is Cyurgery? The response
or answere. Cyurgery is science
that teacheth the maner and qua-
lyte to worke/principally in knyrt-
tyng/in cuttyng/and exercysyng
other workes of h hande. In hea-
lyng of man, as moche as it is possyble. And here
science is put for kynde. And albeit that Cyurge-
ry is of it selfe properly by arte and no science/ yet
for the bonde and affynytie that arte and science
haue eche with other/ somtyme vnproperly that
which is arte is called science/ and that which is
science is called arte. It is otherwyle sayde (and
better) that Cyurgery is in two maners. One is
that sheweth onely so h by it we can do nothyng
as touchyng the operacion/ and that properly is
called science/as we say in physycke that there be.
vi. maners of symple appostumes/ that is to wyt.
iiii. humeralles/ one aignous/ & the other betous.
The other maner of cyurgery is blaunce/ that is
to saye/ that it teacheth to vse/ that he h knoweth
it maye helpe hym selfe therewith as many tymes
and as often as he wyll as touchyng Cyurgycall
operacions/ so that by it he is gouerned and ruled
whan he wyll vse it / as by the Cyurgery that he
hath in his vnderstandyng / that teacheth hym
that in all hote appostumes he oughte to put and
laye to it repercutyues/ saufe vnto them that be
in the sumytones/ and to such as be benymous/

This Cyzurgery or arte that thou haste in thyne
vnderstandynge/teacheth the to worke & vse ma-
nually in medecynes / and is proprely called arte
and nat scyence. And in the ende of thy dyffynicion
besyde the particulers that are put for differences
that are set vnto that whiche is possyble/ for it is
nat possyble to all Cyzurgyens to heale all theym
that are dyslealed and soze. ¶ Demaūde. In what
case oughte a Cyzurgyen to vse very cure? And in
what cases is he permytted to vse onely palliatyue
cures. Answer. In all cases ought he to vse very
cure/excepte in thze cases/where as alonely he is
permitted the cure palliatyue. The fyrste is whan
the disease of them selves are vncurable as lazary.
The seconde for þ inobedyence of þ pacient to suf-
fre the paynes that he ought/ bycause his myght
can nat suffre it/ as is the Canker in a pertyculer
mēbre. The thyrde/ yf by the cure of such a disease
there foloweth a greater inconuenient / as in to
euyl inueterate sozes / or in to olde emeroides/ yf
there be nat alway leste an yssue there as any dan-
ger is/ for drede to fall in to ydroply or manvake/
as Ipcoras sayth in his Aphorysmes. ¶ Demaū-
de. Wherof is named Cyzurgery? Answer. It is
so named of chyꝝ / that is a hande / and of Gobo/
that is operacion/ for it is a scyence that teacheth
to worke by hande þ is manually. ¶ Demaūde.
What is the subiect of cyzurgery? Answer. The
subiecte of Cyzurgery is the body of man that is
diseased & soze able to be healed, for it is therabout
that

that the Cyzurgyen woꝛketh. ¶ Demaūde. what
is the effecte of Cyzurgery? Answer. The effect ther
of is to take away the dysleale of mānes body/ and
to kepe it in healthe as moche as it is possyble. ¶

¶ Demaūde. In howe many kyndes oꝝ partyes
is Cyzurgery deuysed? Answer. Iohānyce sayeth
that generally it is deuysed in two, that is to wyte
to woꝛke in soft membyres/ as in the flesshe. And to
woꝛke in the harde mēbyres as the bones. And par
tyculerly Cyzurgery is deuysed in. v. That is to
wyte to woꝛke in woūdes/ in appostumes/ in soꝛes/
and in restozacyons/ and in other thynges belon
gyng to handy operacyon. ¶ Demaūde. What
dyuers operations exerciseth the Cyzurgyen? An
swere. In thze dyuers operations. That is to wyte
dysolue the thyng contynued/ knyt the thyng se
perated/ and put out the superflue thyng. To dys
solue the thyng contynued is by incysyng/ cut
tyng/ oꝝ scaturysyng. To reioyne the seperate as
in consolydyng the woundes and redusyng the
lyppes. And to put out the superflue thynges, as in
curyng appostumes to clense them and put away
the coozes. ¶ Demaūde. Howe many and what
pyens ought a Cyzurgyen to bere in his case with
hym? Answer. He oughte to haue. v. as Cyfers/
Pyppers/ Launcettes/ Rasoures/ and Nedelles.
¶ Demaūde. Howe many and what oyntement
cōmonly oughte the Cyzurgyen bere with hym?
Answer. v. That is to wyte/ an oyntement Bals
lycon foꝝ to wype/ Apollotozum to clense/ Aureum

to entrease fleshe. And the whyte oynement for
 to dye and bynde. And de Althea for to sobople. ¶
Demaunde. Of howe many thynges / and what
 thynges the Cysurgyen taketh his entencions for
 to heale soze folkes. **Answer.** That after Galyen
 in his terapentyc they ben taken of thre thynges.
 That is of thynges agaynst nature / of naturall
 thynges / and of vnnaturall thynges / and also of
 theyr annexes. And fyrste he taketh this indyca-
 cyon of thynges agaynst nature / that is to wyte to
 the knowledg of the malady in his nature after
 Galyen in the seconde of his terapentic. And than
 come vnto the naturalles / and after to the vnnat-
 uralles and theyr annexes. And so after his indy-
 cacyons taken he ought to procede to the healing
 of the paryent in all that may lye in hym possyble.
 And let the Cysurgyen note that it is sayde / in all
 that may lye possyble in hym / bycause it is nat al-
 way possyble. And with what thynges, and howe.
 For as galyen sayth towarde the ende of his thyrde
 booke / and in the seauenth of his sayd terapentyc /
 yf the intencyons curatyues ben fewe / and accor-
 dyng / the cure is easye to the Cysurgyen as in a
 symple wounde. But wher there is many con-
 sideracyons whiche in it selfe are contrary / as in a
 holowe wounde and apostumate and nyghe to a no-
 ble membre, the Cysurgyen ought to consyde. iij.
 thynges. ¶ The fyrste is, yf there be two contrary
 diseases, wherof the cure of the one letteth the other
 (whiche is mooste doubtfull and daungerous yf it
 remayne)

remayne) in suche case he ought to begyn his cure
at the moſte dangerous / & where there is moſte
peryll in the remaynyng of it / and oftentymes
more ſooner in the accyden-tes that happeneth in
a ſore / then in the ſore ſelfe . As whan a great flux
of blode ouercōmeth in any woude oꝝ any ſore fre
tunge that hath corroded any bayne / in ſuche caſe
often he muſt leaue the healyng of the ſore foꝝ to
entende to the flux of blode that is ſo great. Lyke-
wyle yf in a ſore were any ſynew that was pricked
wherof foloweth crampe / there muſt he begyn at
the pryckyng of the ſynew foꝝ daunger of the ſpaſ-
na, which is moſte peryllous. The ſeconde thyng
that the Cyrurgren oughte to conſydre is / yf one
of the ſayde dyſeaſes be nat the cauſe of the other,
and nouriſſeth nat the other . In ſuche caſe he
ought to begyn at the cure of it that is the ſyller
and nouriſſher of the other. Foꝝ tyll that y which
is the cauſer of the other be totally extyrped the
healyng can nat be. ¶ Demaunde. Howe many
conſideracions ought the Cyrurgren to haue tou-
chyng his fourme and generall maner to worke
manually. Anſwere. After Arnolde de villa noua,
he ought to haue .iiij. The fyrſt is he ought to con-
ſydre what operacyon it is that he ought to do to
māes body. And it is knowen by the dyuſſyon of
the operacions of Cyrurgery aforeſayde / that is
to knyt the thyng denyed. The ſeconde conſyde-
racyon is / that he ought to conſydre wherfoꝝ he
worketh. And this is knowen by y general inten-
sion
cyon

cyon of Cypurgery, that comaūdeth to do the operations vnto the body of man profitably with confidence or surenes. The thyrde consyderacyon is / that he oughte to consydre yf suche operacyon be necessary & conuenable to be done to mānes body. And this he knoweth whan it can nat be healed otherwyse. And the fourth consyderacyon is / that the Cypurgyen ought to knowe howe to bestowe his remedies to the body of man. In these consyderacyons the Cypurgyen oughte to take heede in doyng all thynges that he ought to do / as touching this operacyon / aswel before the workyng as after. The whiche. iiii. consyderacyons thou mayest haue and perceyue by suche an example. Yf thou wylt draw water fro the belies of ydropikes by manuell operacyon. Fyrste thou ought to consydre that the operation which thou wylt do is to drawe out the said water. Secondely thou ought to consydre wherfore thou doest it / for it is for to heale / or at y least way to gyue ease. Thyrdly whyther such operacyon be necessary / nedeful / or possible. And thou ought to wyt that it is necessary at least wayes yf thou wylt heale an ydropyke of the Jdropely confermed / and thou knowest that it is nedefull and possible yf the myght of the pacient be strong / for yf it be weke be wel ware for to do it. And fourthly thou ought to cōsydre the maner to do it, which is such. Fyrst lye thy pacient bpryght, and than with a rasour cut the skynne of his bely vnder the navel vnto the boyde places that are betwene

therie the cyphac and the myrac. And also thou
ought to make incision on þe left syde yf the disease
come of the ryght syde. Contrarywyse make þe in-
cision on the ryght syde yf it come fro the left, and
than put a lytell quyll oz rede in to the hole, wher-
with thou shalt drawe out of that water after the
strength of þe patient. And whan thou wylt drawe
no more / take away the quyll and let the skynne of
the belye go that wyl close the hole that no more
water come out. And whan thou wylt drawe any
more do as thou dyd befoze. ¶ Demaunde. Howe
many and what condycyons ought a Cyurgien
to haue. Answer, iiii. The fyrste is that he ought
to be lerned and a clarke / & nat onely in the prin-
cyples & begynnynge of Cyurgery / but lykewyse
in Physyke, and almoche in theozyke as practyke.
For in theozyke he oughte to knowe the naturall
thynges and bnnaturalles / and agaynst nature,
fyrste he ought to knowe the bnnatural thyngs /
and chyefly the nathomy / for without it nothinge
can be done surely in Cyurgery / as it appereth af-
terwarde more playnely. Also he ought to knowe
the complexyon of his patient / for after the dyuer
syte of the nature of the bodyes ought the medy-
cyns be diuersified as Galyen declareth all alonge
in his terapentyke agaynst Thesilus. And by lyke
reason oughte he for to knowe the strength. Se-
condly he ought to knowe the bnnatural thyngs,
that is þe meate / the drynke. &c. for they are cause
of all helth when they be vled as they ought to be.

B. j.

And

And also they be causes of all maladies when they are enuyl bled. Thyrldy he ought to knowledge the thing agaynst nature, which are. iij. The disease, the causes, and the accydenes of the disease. First he ought to knowe y dysleale. Secondly the cause therof/for yf he healed otherwyle (it shuld nat be of a sayntes dysleale / as good olde women saye) it shuld be but case of aduenture. Thyrldy he ought to knowe the accydenes that chaunce to come in dysleales / for often tymes it prenaryeth the same selfe cure of the dysleales / as Galyen declareth in the begynnyng of the boke that he sent to Glaucon his dysciple. As I sayd befoze he ought for to knowe the vnnaturall thynges / and to mynysre theym as they ought / that are meate/drynke. &c. Also by this ye shall vnderstande that the Cyrurgyen ought to knowe howe to mynysre medicyns laxatyues / whiche are one of the instrumentes of Phylyke as of Cyrurgery/without the which the science of Cyrurgery can nat be cōplete. And this he ought to knowe as touchyng y practice. Thus than appereth the verifycacyon of the fyrste condycyon that a Cyrurgyen ought to haue / for he ought to be letted & learned. And this condycyon declareth Galyen in the fyrste boke of the Terapentyke agaynst Thesyllō, where he sayth at this poynte. Yf Phylycyens had nothyng to do with Astronomye/Geometrye/Logyke/Grammer/nor with other good doctrynes / the Cobblers/Cozyers of lether/Carpenters/Smythes, and suche
maner

maner of people wold leue theyr craftes & cōe to
Phyſike, & become Phyſiciens. The ſeconde cōdy-
cyon þ a Cyurgyen ſhuld haue / is to be experte /
and ought to haue ſen other maiſters worke. And
this wytnelleth Auenzoar when he ſayde thus. It
behoueth that euery Phyſicien ſhulde knowe / and
than to haue hſe and experience. The thyrde con-
dycyon that a Cyurgyen ought to haue / is that
he oughte nat to be a ſoole / vnwytt / nor of rude
vnderſtandynge. But as Haly ſayth in the thyrde
boke de regni / he oughte to be a man of good me-
mozy / of good iudgement / of good dylygence / of
a clere ſyght / hole of mynde / and of his membrs,
with ſclender fyngers / & a ſtedfaſt hande without
ſhakyng. The fourth condycyon is that a Cyur-
gyen ſhulde haue / is that he ought to be well ma-
nered / bolde / and ſure in thynges that be nat to
feare. And doubtfull, & fearefull in peryllous thyn-
ges. And ought to eſchew all deſperate cures / and
ought to be gentyll to his patientes, wel wylling
to his company / wyll in pronostykyng / chaſte / ſo-
brye / meke / and mercyfull / nat auaricious / nor ex-
torcyoner for money. but after the capacyte of the
pacyent / and the faculte receyued / competent and
moderate rewarde. ¶ Demaunde. Howe many &
what condycyons ought the pacyent to haue that
wyl be healed by the arte of Cyurgery. Anſwere.
That he ought to haue. iij. condycyons. The fyrſt
that he oughte to be obedyent to his Cyurgyen /
as the ſernaunt towarde his mayſter / as Galyen

declareth in the fyrst of his Cerapentyke. The se-
 conde condycyon of the pacyent / is that he ought
 to haue trust in his cyrurgyen / for he heleth moſte
 in whom he trusteth moſte / as Galyen sayeth in
 the fyrste boke of Pronostykes. And the thyrde con-
 dycyon is / that he take pacyence in hym selfe / for
 pacyence is it þat ouercōmeth. ¶ Demaunde. Howe
 many and what condycions ought the assyſtentes
 and seruaūtes or mynysters of the pacyent haue.
 Answer. As Galyen sayth in the ende of the fyrste
 cōment of the afforpsmes. The condycyons of the
 company / mynysters and seruaūtes of them that
 are diseased ought to be suche as please the pa-
 cyent / so þat they ought to haue agreable seruaūtes
 put to them, beyng trewe, louyng, peaslyble, gen-
 tyll, and dyscrete. ¶ * * * * *

¶ There begynneth the seconde treaty /
 wherein is moued and assoyled cer-
 tayne questyons and dyffy-
 culties touchyng the
 Pathomy.



¶ Demaunde. Wyther the science of the Patho-
 mye be necessarye and nedefull to
 the Cyrurgyen or nat / & by howe
 many & what maners. Answer.
 Yee. The science of the Pathomy
 is nedefull and necessarye to the Cyrurgyen / as it
 appereth

appereth by two reasons. The fyrste Galyen putteth in the .viij. boke of his Terapentyke, and is suche, for the Cyrurgens that be ygnorant in the Rathomy may erre in many maners in theyr incysyon of synewes and theyr knyttynges, the whiche yf they knewe the nature of euery membre, their settynge and colligacion that they haue in all the body, and with euery onely membre partyculer / yf it dyd happen & they were hurt, they shuld knowe yf the synewes were cut or nat. And by this same reason they shuld nat erre in theyr incisions. And this reason is confyrmmed by an example & Henry de Haūdenille putteth / sayeng that the same maner that a blynde man woorketh in hewynge of a log, so doth a cyrurgyn that knoweth nat the rathomy. For lyke as a blynde man that heweth on a log knoweth nat howe moch he shuld hew therof, nor howe, & therfore comonly he arreth hewynge more or lesse than he ought to do. Lykewyse so doth the Cyrurgyn that woorketh in mānes body without the Rathomy. Also the sayde Henry approueth that the Cyrurgyn ought of necessity to knowe & Rathomy, for euery workeman is bounde to knowe the subiect of his worke in whiche he woorketh, or els he shulde erre in workynge. Than lykewyse yf it so be that the subiecte of the Cyrurgyn be the body of menkynde, it must be of necessity that the Cyrurgyn do knowe & body of mankynde in it selfe / and in the parties thereof, so that it is necessary for a Cyrurgyn to knowe the Rathomy.

thomy. And this is for the fyrste parte of the ques-
tyon. ¶ The seconde parte where is demaunded to
howe many and what thynges the science of Ana-
thomy is necessary to the Cyrurgien. That is to
wyte howe many proffytes and vtylties be of the
science of Anathomy. The answer. The science
of the Anathomy is necessarye and nedefull to the
Cyrurgien for.iiii. vtylties. The fyrste and the
greatest is for þ meruayle of the great power of
God the creator of men, that so hath made theym
to his lykenes & forme. The seconde is for to haue
the knowlege of the membres þ may be dysleasid.
The thyrde for bycause to haue knowledge to tell
the disposicions to come of þ mēbres. The fourth
is for to heale the dysleasēs þ come to the mēbres.
¶ Demaunde. What is Anathomye, and wherof
is it deriuate. Answer. Anathomy is the ryght
determinacyon and dysplysion of euery partyculer
membze of þ body of mankynde. And is deriuate
of Ana, that is to saye (nyght) that is to saye (dys-
plysion.) Thus Anathomy is called nyght dysplysion
of membres done for certayne knowleges. ¶ De-
maunde. In howe many & whiche maners ought
the science of Anathomy be taught. Answer. In
two maners. That is to wyte by way of doctryne
as by bookes wyrtten therof. In seying and redyng
that which hath ben wyrtē by alicient doctours/
and by experyence / in dysplyng and Anathomy-
singe the deade corpes. As dyd Mundy and Bo-
loigne, and as lykewyse dyd maister Bertruce, that
whan

whan he had a deade body by beheadyng or other
wyse / he layde hym on a bench in makynge. iiii.
partycyons. In the fyrste he deuyled the nutrityf
membres, for they be dysposed to putrefaccyon. And
in the seconde the spyrytuall membres. And in the
thyrde the anymall membres. And in the fourth the
extremyties. And bpon euery membre ought to be
sought. ix. thynges. That is to wyt the polycyon/
the complexyon, the substance, the quantyte, the
nombze, the fygure, the operacyon, the vtilite, and
what dysleales may come therunto. ¶ Demaunde.
What is the body humayne? Answer. It is one
hole togyther decozate with reason / composed of
many and dyuers membres. ¶ Demaunde. what
is membre? Answer. Dyuers auctours haue gy-
uen dyuers diffinicions. G. in the fyrste boke of the
btylyte of the partycles sayeth it is a body that is
nat holly seporate, noz holly conioynt to another.
And also in the fyrst boke of his canon he defyneth
it in plurell, and sayth thus, that membres ben bo-
dyes that are engendzed of the fyrste comyction of
humours. ¶ Demaunde. Howe many maners of
membres are founde? Answer. Two. That is to
wyt, symple membres called consēblables, and me-
bres compos. The simple membres ben they that
may nat be deuided into another kynde, but what
partie thou takest of them it bereth alway y name
and the dyffynycyon of his hole. As the bone / for
what parte thou takest of the bone be it more or
lesse euer it beareth y name and diffinicion of the
bone,

bone, for euery parte of a bone in bone / and euery
parte of a synew in synew. The compos^t memb^res
contraryly be they that maye be deuoyded in other
kyn^des, for no parte of them seperated bereth nat
away the name of all. As the hande, the legge, the
heade. ¶ Demaunde. Howe many symple mēb^res
ben there? Answer. There be. xj. That is to wyte
the bones, grystles, or cartilages, the synewes, the
baynes, the anteres, the pannicules, the strynges.
The cordes, the skynne, the flesshe, the grece or fat,
the heare, and the nayles. The whiche althoughe
that verrytably they be nat memb^res / neuertheles
in asmoche as they haue bytlyte in y^e body of man
kyn^de, & haue regeneracyon as the memb^res, they
be called memb^res, thoughe it be vnprop^rely. ¶
¶ Demaunde. Yf all the mēb^res may regenerate
after they^r perdicion, & knytte agayne after they^r
dislocaciō? Answer. For to declare that behoueth
two thynges to be noted. Fy^rste y^e the symple mem
b^res be of two maners. Some be sangwyne mem
b^res of whom the generacion is of sangwyne ma
ter, as the flesshe and the grece. And the other mē
b^res be spermatyke memb^res so named / bycause
they haue they^r byeding and begynnynge of spar
matyke mater. Secondly it is to be noted y^e there
be two maners of regeneracyon. One is verry re
generacion, whiche is verry refozmacion of the mē
b^re in the same selfe substaūce, forme, qualyte, and
quantite, and other such accidentes prop^rely as it
was afore the corrupcion and alteracion. And the
other

other is regeneracyon nat very / but lyke therto
as nyghe as may be. And lyke wyse there is. ij. ma
ners of consolydacyon / one is trewe, that is when
both the partes of the thyng that is dyssolued by
seperatyng / and reassembled and knyt without
any maner of apperyng of the dyssolucyon afore /
and without any meanes. And y other is vntrue
consolydacyon / and lyke to the other as nyghe as
can be done, by meanes of the poore that the Phy
sycyons call Porus sarcoides. These thynges be
derstande & noted / I saye fyrste that all sangwyne
membres may regenerate and knyt by very rege
neracion and consolidacion, for continually there
engendyeth blode ynoughe within the body for to
regenerate the substaunce of the sangwyne mem
bre lost, & for to reconsolidate and knyt it agayne.
I saye secondly that no membres sparmatyl after
the losse of theyr substaunce maye nat regenerate
bicause that their mater is attribuate to them at
the very begynnyng of theyr creacyon, and after
that neuer engendyeth agayne. And also for theyr so
lidite, & bicause they are weke of hete & moysture.
And for these causes and reasons they do nat re
consolydate with trewe reconsolydacyon after the
dissolucyon of their seperatyng, but nature streng
thyng alwayes possyble thyng, the best that she
may / wyl nat leue them thus dyssolute, reioyneth
and knytteth them the best that she may / and en
gendyeth a fleshe (for to holde y dissolved parties)
that is called porus sarcoides. ¶ Demande. Be
C. I. all the

all the membres consemblables of one cōplexyon.
Answer: No/ for some be hote & moyste/ and the
other colde & moyst/ and other colde & dry. And of
the hote & drye there is none/ for amōge all mem-
bres cōsemblables, ther is none moze hote & dry thā
the skynne that is temperate. And it is nat onely
temperate amonge the membres of mankynde/
but also amonge all the substaūces of thyngs that
may engendze and corrupte/ as Galyen sayeth in
his fyrste boke of cōplexyons/ & the last Chapytte.
The membres hote & moyste be the mēbres that
are sanguyne/ as the fleshe/ the spyrtes/ and the
naturall humydities/ as wylleth Auerrors in the
ii. of collyges. The membres colde and moyste are
the flewme, fat/ or the grece, and the maroughes.
The membres colde and drye are all the other mē-
bres after theyr degrees/ as the bones/ the carty-
lages/ the strynges or cordes/ the lygumentes, the
synewes/ the baynes/ arteres/ & pannycules. And
here is the mayne see / where as it behoueth ney-
ther Physycyen nor Cyrurgyen to sayle, for a phy-
sycyen and Cyrurgyen ought for to knowe þe com-
plexion of the mēbres/ as natural Philosophers.
Demauide. Which are the mēbres composites/
and wherfoze are they called organykes & instru-
mentalles: Answer. The membres composites be
mēbres that are composed of the symple and con-
semblable membres. And therfoze they be called
therogenes/ that is to say of dyuers natures/ and
may be denyded in dyuers kyndes/ that is to wyte
in to

in to membris consemblables/and they partres
 bereth nat away the dyffynction and reason of the
 hole. As to the seconde questyon that asketh why
 they be called organykes & instrumentalles. The
 answer is, bycause they are instrumentes of the
 soule/as by the handes/the fete/the lyuer/& face,
 and the semblables. ¶ Demaunde. Howe be the
 organyke membris ordeyned and composed. An-
 swere. Some of these membris be pryncypalles/
 and the other nat pryncypalles. ¶ Demaunde.
 Howe many bnpyncypal membris be there:and
 howe many bnpyncypal. Answer. There be.iiij.
 pryncypalles/that is to wyte the herte/the lyuer/
 the brayne/ & the genytalles/ all the other be cal-
 led bnpyncypalles. ¶ Demaunde. Of what com-
 plexyon is the herte: Answer. The herte is hote
 bycause it is lyke the very brennyng hote oven of
 all the body/fro whens cometh the heat to all the
 body. And albeit that Philosopher haue wylled to
 say that it is tēperate bycause it is pryncyple/and
 that it gyueth begynnynge of lyfe. Neuerthelesse
 the herte is drye in his complexyon bycause of his
 composycyon/for it is composed of strynges & pan-
 nycles/and of harde and styf fleshe. ¶ Demaunde.
 Of what complexyon is the lyuer: Answer. It is
 hote and moyste. For the moste parte of the thyng-
 ges that it is composed is flesshely/ bloody/ & ther-
 with ben transmyled dyuers pypes or arteres. ¶
 Demaunde. Of what complexyon is the brayne:
 Answer. It is colde and moyste, bycause it hath a
 C.ii. marow

marow substance. Neuerthelesse it differeth from the maroughe / bycause the brayne is a sparmaryke membre / & the marough is a languyne membre. And therby it is colde in comparyson of other membres / and that nat symply / for all membres be naturally hote. ¶ Demaunde. Of what complexyon are the kydneyes and the mylt. ¶ Answer. The kydneyes be hote & moyste / howbeit the kydneyes be nat so hote as y mylt, bicause of the grosse blode that is in the mylt, lyke as the mylt is nat so hote as the lyuer. ¶ Demaunde. Of what complexyon is the longes. ¶ Answer. Hote and moyste. It is hote bycause that heat is sent to it from the herte as Galyen sayeth in y fourth boke of y byrlyte of the particles / & is moyste / but nat so moyste as the greas / for it melteth nat at the fyre as the greas doth. ¶

¶ Demaundes vpon the Anathomy of the skynne or the lether. ¶

¶ Demaunde. What is the skynne. ¶ Answer. It is a couerynge of the body of mankynde / that is composed & context and wouen with thredes and baynes / with synewes and arteres / for to defende the body & gyue it felynge. ¶ Demaunde. How many maners of skynnes or lether are there. ¶ Answer. Two, one is extrynsyke or outforth, and that is proprely called lether. The other is intrynsyke / and that is proprely called pannycle rym or skynne as be those of the heade y couer the brayne and the skull / & they y couer y bowelles of y body.

¶ Questyons

Questyons vpon the Anathomy
of the greas. * D

Demaunde. What is the grease? Answer.
It is a thyng in the humayne body/that is
as oyle that chauffeth and humecteth the body.

Demaunde. Howe many maners of greas be
there? Answer. Two. The one is withoutforth
nere to the skynne / & that proprely is called adeps
or fatnes. And y other is inwarde & nyghe to the
bely / & proprely is called auxunge or fat grease.

Questyons vpon the Anathomy
of the flesshe. *

Demaunde. Howe many maners of flesshe are
founde? Answer. Thre. One is very flesshe
and propre / and it is founde but in a lytell quan-
tite, & one in two places of the body of mankynde.
That is on the heed of the yerde / and betwene the
tethe. The other is glandulouster, odenole, or crud
dy and kynele, as is the flesshe of the ballockes / of
the dugges and the flesshe of the emuntors. The
other is flesshe musculous or lacertous y is harde
as balme styffe or knotty. And this is founde in
great quantyte, and ouer all the body where as is
any manifest moeynges.

Demaunde vpon the muscles
and lacertes. * *

Demaunde. Be the muscles symple membres?
Answer. yea, as touchynge the sensyble iu-
gement / Howbeit of very trouth they are mebres
composed of synewes / of lyens / strynges / thredes.

and fleshe that fulfilleth them / & of the pānycle
that couereth them. **Demaunde.** Wherin agre
eth and differ the muscles and lacertes? **Answer.**
It is all one thyng / which after dyuers conside-
racyons hath ben called muscle and lacerte / for it
is called muscle for his resemblaunce of a moule /
that in latyn hyght mus. And it is called lacerte
bycause it hath thy forme of a Lizard / for lyke as
those two beestes are byg in the middle and scien-
der towarde the tayle / so is the muscle or lacerte.
Demaunde. What is the maner & howe do the
muscles and lacertes procede in the body of man-
kynde. **Answer.** After that the muscles is compo-
sed as is aforesaid / from it descendeth rounde stryn-
ges and cordes that cometh nygh to the ioyntes /
the which when they be nygh the ioyntes they do
sprede abrode and enlarge / and reple the ioynt all
about with the pānycle that couereth the bones.
And whan they are passed the ioynt / they do ware
rounde agayne / and retourne in to cordes & with
the fleshe make another muscle. And of this mus-
cle procedeth and ryleth another rounde corde and
strynge that hyndeth the ioynt all about & moe-
neth it. And so cealeth nat to pcede tyl they come
to the extreme and ferthest partycles of the body.
And thus alway & muscle procedeth the ioynture.
And as the synewes that procede of the noddle ta-
keth forme of muscle at the necke and at the brest,
and than cometh to the ioynt of the shulder. And
becometh rounde strynge and spredynge flat in
compyssynge

comprysynge all the ioynt / and do plante them in
the bone of the ioynte and moeueth it. And whan
they come fro the ioynt of þ̄ sholdze a two or thre
fynge bze they waxe rounde in corde wyse. And
with the flesshe and strynge that cometh from the
heade to the bone of the shouldze is made muscle
bpō the myddes of the bone of the ioynture / fro
whiche cometh a corde that thre fynge bze fro
the elbow enlargeth and compriseth all the elbow
and moeueth the lytell arme. And thre fyngers be
pōde it wareth rōde & retourneth in to a corde.
The whiche with the strynge that cometh fro the
necke and with the flesshe make a muscle bpō the
sayde lytell arme / of the whiche muscle is made a
corde / and thre fyngers fro the ioynte of the lytell
hande it spredeth and compriseth all the ioynture
of the sayde hande / than it twiseth rōde agayne
and entreth the muscle of the myddes of þ̄ hande /
of the which cometh cordes that moue þ̄ fyngers,
by the which thynges it appereth that the woundes
that are made about thre fyngers of the ioyntes
be peryllous, for the synewy cordes be made
bare of the flesshe and apparentes. Of the whiche
all onely pryckynge is cause of spasme or crampe /
and of deeth as Galen sayth in the thyrde boke de
regny, and in the seconde of his terapentye / which
is to be noted of the Cyrurgien.

¶ Questions bpō the Anatomy of
the synewes. 

¶ Demaunde.

Demaunde. What is synew. Answer. It is a
symple membre created to gyue selynge and
mouyng to the membres deputed to nature.
Demaunde. For howe many distributary inten
cyons were they created? Answer. After Galen
in the fourth boke of the byphte of the partycules
in the last Chapytte, they were created for thre in
tencions. One is to gyue selyng to the organykes
sensytyfes. The seconde to gyue moeyng to the
motyfe or styryng membres. And thyrddly to gyue
knowlege to all the other membres of the thynges
that hurte them. And it is notably sayd to the sen
sityfe or selyng membres. For in the cartilages or
grystes, nor in bones, nor glaudylous or cruddy
fleshe the synewes be nat penetrate but in y teth/
as Galen sayth in y boke aforesayd. **D**emaun
de. Fro whens bredeth the synewes? Answer. All
the synewes of the body brede and come out of the
brayne by it selfe / or of the noddle that is his by
care, betwene the which some brede of y foreparte
of the brayne / and they be softer and more propze
to gyue selyng than mouyng. And the other come
out and brede of the hyndze parte of the noddle/
whiche descende fro the brayne / and these be har
der, & more propze to gyue mouyng than selynge.
Demaunde. Yf the selynge & moeyng by one
selfe synew alone or by many? Answer. After Ga
len in the fyrste boke of the interyours / somtyme
they are bozne by one synewe alone, and somtyme
by many. **D**emaunde. Howe many parell or lyke
synewes

synewes be there that without meane spring and
brede of þe brayne. And howe many pareyle or lyke
synewes cometh fro it by meane of the noddle? An
swere. Fro the brayne immediatly springeth. vij. pe
reilles. And. xix. pareylles come fro it by meane of
the nuke that brede behynde by the ende of the los
sarn/ as Haly Abas sayeth in his boke de Regaly
dispositione, in þe seconde sermon of the fore party.

¶ Questyons vpon the Anathomy of
the strynges or lyens. ⁊

Demaunde. Of what nature ben the lyens or
strynges/ and wherof brede they? Answer. They be of the nature of synewes/ howebeit they
brede of the bones. ¶ Demaunde. Howe many ma
ners of lyens or stryngs be there? Answer. Two.
Some bindeth the bones inwarde. And the other
byndeth the ioyntes outwarde/ as Galyen sayeth
in the. xij. boke of the vtilite of the partycles in the
fyrste Chapytre, of cowlpyng of bones/ that they
are comprysed about wth stronge braūched stryngs.

¶ Questyons vpon the Anathomy
of the cordes. ⁊

Demaunde. Of what nature are the cordes?
Answer. The strynges ben almoste as all of
one nature/ for both be of the nature of synewes/
but yet the cordes moze than the stryngs. For lyke
as the strynges be meane amonge the cordes and
the bones/ so be the cordes meane among þe stryn
ges & the synewes. ¶ Demaunde. Wherof brede
the cordes/ and whens take they felynge and mo
uynge?

D. j.

uynge?

nyng. Answer. They bryde of the muscles / and
take felynge and mouyng of the synewes / wher
by the membris are moued. ¶ Demaunde. Where-
fore is it that whan the cordes withoutfozth are
cut the membre leseth bowyng / and whan they
withinfozth are cut the mēbre leseth ſtretching.
Answer. Albeit the cordes be rounde whan they
yssue of the muscle, yet do they spzede whan they
come to the ioynt / and they are lyens oz strynges
that are set rounde aboute the sayde ioynt / as the
cordes about the mēbre / so that they withinfozth
drawe the mēbre / & they withoutfozth do stretch
it. And whan the one draweth ſ other loseth. And
so whan they are cutte outwarde the bowyng is
losse. And whan they are cutte inwarde the stret-
chyng is losse. ¶

¶ Questyons vpon the Anathomy vpon
the vaynes and arteres.

Demaunde. What is a vayne? Answer. It is
the place of the blode of nourysshing. ¶ De-
maunde. What is artere. Answer. It is the pla-
ce of the spyrytuall blode. ¶ Demaunde. Wherin
do agre and differ the vaynes fro the arteres. An-
swere. They do agre in that they be of consembla-
ble dystribucion throughe all the body / that is in
beryng of blode. And they dyffer in two thynges.
The fyrste appereth by theyr dyffynycyons afore-
sayd / that is t̄ the vaynes bereth the nourysshing
blode / and the arteres the spyrytuall blode. The
seconde dyfference betwene theym is taken of the
place

place of their breeding. For the veynes brede of the
 lyuer, and the arteres of the hert as Galyen sayth
 in the .xviij. boke of the partycles. ¶ Demaunde.
 Do they separe in any wyse one from the other in
 the body of mankynde / so that the veynes may be
 without the arteres, and the arteres without the
 veynes. Answer. In some places the veynes do
 separe from the arteres. And the arteres be founde
 wout veynes. As it is manifest both in þe armes /
 and in rethemirable, howbeit no hayne is founde
 without artere. ¶ Demaunde. What is the ma-
 ner of procedyng of the veynes & arteres thzough
 the body? Answer. When they go forth of the
 place of theyr breeding, they rēne forke wyse in two
 partyes / the one bpwarde and the other downe-
 ward / and yet of them euery partye bzauncheth
 and procedeth vnto the last and extreme partyes
 of þe body for to nouryshe and gyue lyfe to all the
 membzres therof. 20 + 20 + 20

¶ Questyons vpon the Anathomy
 of the bones. 22 + 22

¶ Demaunde. Wherefore are the bones made?
 Answer. Bycause they shulde be the founda-
 cyon of all the body & sustentynge therof. And ther-
 fore they are made harde and strong the better to
 bere the burthen of all the other. Howebeit some
 of þe bones are made for the defēce of the inwarde
 membzres / as the bones of the heed, the brest bone,
 and the backe bone. ¶ Demaunde. Howe many in
 nombze are all the bones in a body of mankynde?

D. ij.

Answer.

Answer. Auyten sayeth that there is. CC. xliiij.
saue the bone that is called (os laude) wherto the
tongue is founded. The whiche bones thou mayst
consyder and se by the fygure here befoze wyrtten/
and of whiche partyculer mencyon shal be made,
and declared in this present treaty. ¶ Demaunde
Howe ben the dyuersytyes amonge the bones of
the body of mankynde? Answer. They be deuersly
fyed in dyuers maners/ for some bycause of y ioyntes
are full of maroughes/ & the other nat. Some
are streyght/ & other croked. Some are lytell/ and
some byg. And all bones are bygger at the endes
than in the myddes by reason of the ioyntes. And
some are enbossed for to entre, and other haue vacuities
that receyueth. And some haue both the
one and y other. And other haue neyther one nor
the other. And of them that haue enbossyngs and
vacuities, some haue them clauelares lyke keyes
as y teth/ And other ben sacratydes or sawe wyse,
as the skull of the heade. And other knotty in eche
ende as vlna in the thyghe. Other be foueable or
holow as the saucylles or forke bones. Other haue
both sortes as the fyngers. And they that haue
neyther one nor other ben ioynded solidatiuely, and
they that haue the enbossynges and vacuacions
be they that make the ioyntes / of whom cometh
dyffozacyon and other separacions.

¶ Questyons vpon the Anatomy of
the cartylages or grystes.

¶ Demaunde.

Demaunde. What is cartylage? Answer. It is a substance as it were of the kynde of bones, but it is softer or sowpler than the bone is. Demaunde. Wherfore were the cartylages made? Answer. For two reasons. One to fulfill the lacke of the bone / as in the palpebres or eye lyddes / the nolethpylles, and eares. The seconde to make the better coniunction of the bones with the parties next them, as in thozar and parties of the loynes / bycause that the soft substance, (as the fleshe and other parties) be nat hurte by the moyninge of the bones whiche are harde.

Questyons vpon the Anathomy
of the nayles. ¶

Demaunde. Wherfore are the nayles made of the vtter partes of the body? Answer. The better to take holde. ¶

Questyons vpon the Anathomy
of the heares.

Demaunde. Wherfore were the heares made? Answer. For two reasons / that is to wyte / to encrease beaute and to purge.

There endeth the fyrste partycle of the
seconde treaty. And begynneth the
seconde ptycle / where as is moued & alloyd
led certayne questions and difficultees
vpon the Anathomy of the mem-
bres composed. ¶

D. iij.

Demaunde.



Demaunde.

What is the skull or scabpe of the heade? Answer. It is that parte of the heade that is full of heare/ wherein the anymal membris are conteyned.

Scalpe
Demaunde. Upon the seven thynges & a good Anathomypost ought to confydre on enery mēbre which are in the skull or scabpe of the heed. Answer. Fyrst his helping appereth by diffinicion abovesayd. The polycyon therof is on the hyghest place of the body. The collygaunce is notozious/ for it hath collygaunce in the face and the necke, and of it cometh all the partys of the face/ & the muscles mouyng the heade be planted in the necke/ whiche are of. ij. maners. Some be proprely lacertes that brede nyghe the eares / tyll they come to the furcules or forkes of the brest. The other be comyn in the necke & heed/ which shall be sayde whan we speke of the necke. The quantyte is moze in man than in any other beaste/ as the brayne is moze in man than in any other beaste. The forme therof is rounde compymate lyghtly fro one parte to another. And it becometh that the parte befoze & behynde be bony/ as Galien sayeth in the seconde de regni. And the other cause of this forme sayth Galien in the. viij. boke of the vtilite of the partycles/ bycause that it maye be the lesse passyble. The substance is bony and full of maroughe as appereth by experyence. The complexyon is colde by meanes of 2 partys that

that it is composed of be colde. ¶ Demaunde. Of
howe many and what partyes is þe scabpe of the
heade composed. Answer. After Auycen in the. iij.
boke of his canon and. j. Chapytre it is composed
of. x. partyes. That is to wyte. v. conteynyng and
v. sondry. The contenautes that be without, fyrst
ben the heares/ than the lether oz skynne / & than
the fleshe musculous/ than the great pānycle, and
than the Brayne pāne skulle oz crane. And the son-
dry ensuyng withinfozth ben the dura mater and
the pio mater/ and than rethemprable / and than
the substance of the Brayne, & than the bone that
is the foundacyon of the Brayne / & than the rotes
of the synewes þe bredde of the Brayne/ whiche shall
be spoken of by ordre. ¶ Demaunde. Of what sub-
stance is the great pānacle that is called Pericra-
nium/ and wherof bredeth it/ and with what par-
tyes hath it collygaunce? Answer. Fyrste it is a
nervous oz synewy substance. Secondly it is bred
of the dura mater. And thyrdly it hath collygaū-
ce with the sayd dura mater / and is bounde with
it/ by strynges/ synewes/ & beynes that go in and
out by þe cōmyssures oz seames of the Brayne pāne
oz skull. ¶ Demaunde. Is the Brayne pāne of one
bone oz of many/ and for what reason? Answer.
It is of many, for it is of. viij. that ioyne togyder/
and is so ordeyned bycause that yf anyoūce come
to one that it shulde nat come to another / and is
conioynte with the cōmyssures called sarratylls
seames endented as tethe of a sawe to thyntent
that

that the fumolytees oz vapours maye haue yssue
fro the brayne. Demaunde. Which are the. viij.
that the heade is composed of. Answer. The fyrst
bone of the fore parte is called Cozonall/ that du-
reth and compryseth fro the myddes of the ozby-
tauntes vnto the cōmyssure that trauesereth the
Crane oz skull. And in it is the holes of the eyes &
the collatores of the nose thezylles. The which col-
latores be departed by the addyng of bones in ma-
ner of a crest of a hēne/ within the whiche is fast-
ned the cartylages oz grystles that denydeth the
nose thezylles. Howbeit it is to wyte that somtyme
the cozonall is denyded by a cōmyssure in the myd-
des of the browe/ whiche mosse often is founde in
women, The seconde bone of the heade in the hynd-
re parte is called Occipitall / and is enclosed by a
cōmyssure thwartly in maner of a greke lettre cal-
led Lambda/ and is harde/ and ful of perced holes
beneth by the whiche descendeth the nuke of the
brayne thzoughe the myddes of the spondylles oz
rydge bones tyll vnto the ende of the backe, The
thyrde & fourth bone of the heade ben in the myd-
dle of the sydes therof / & therfore they hyghe pery-
talles / and be denyded by a cōmyssure after the
length of the noddle of the heade/ and by two com-
myssures be led vnto the bones of the eares / and
are square, The. v. and the. vi. be þ bones that are
called Petrous/ for they are harde as a stone, Also
they be called Scamous oz scale/ for they be con-
ioynte in maner of the scales of a fyssh with the
sayde

sayd parietalles which are the holes of the eares,
 and the instrument^s maniplares of h emūctures.
 And be braunched as lyke the bones called perye-
 talles with h cōmyssure (called Lampda) vnto the
 bones of the temples. The. viij. bone is the bone ba-
 sylare / that is lyke a wedge that closeth & sussey-
 neth all the sayd bones ouer the rose / & this bone
 is perced and hath great spongeolyte to purge the
 grosse superfluytees and is of a grosse substance.
 And these. viij. bones abouesayd are pzyncypalles.
 Howbeit besyde these sayde bones there are yet o-
 ther small bones lesse pzyncypalles that are made
 for certayne helpes, as is the bone of the crete that
 denyde the nolethyzles within the coronall / and
 the equall bones that are in the face. And the cla-
 uall bones h are the bones of the eares wherunto
 are fastened h muscles and cordes that couer the
 Jawes. ¶ Demaunde. Howe ought the partyes
 inwarde of the heade be well seen and knowen at
 the eye? Answer. Ye ought to denyde the skull wth
 a sawe after the roundenesse. ¶ Demaunde. What
 is the dura mater and pie mater? Answer. They
 be two pānycles ful of baynes and arter^s / wherof
 one is of the partye of the heade / and the other of
 the party of the bzyne / that wrappeth and con-
 reth all the substance of the bzyne. ¶ Demaunde.
 From whens cometh the nourysshynge in to the
 bzyne? Answer. It cometh fro the soft moder by
 baynes and arteres that cometh by h holes of the
 inwarde bones / and outwarde by the cōmyssures
 E. j. of the

of the superyour bones. ¶ Demaunde. Where is
the substance of the brayne situate/ and of what
shape, and of what substance and colour is it of?
Answer. Firste it is situate vnder the fote of hard
moder/ and is rounde in shape/ & whyte of colour.

¶ Demaunde. By what reason are the membes
organykes/ sensytyues/ and dyuers other double.

Answer. By cause that yf one of them suffred the
other shuld nat suffre. ¶ Demaunde. Howe many

celles hath the brayne after his length/ and howe
many partes in eche ventrycle/ & howe many and
what vertues taketh theyr origyne in eche partyr

Answer. Firste þ brayne in length hath thre ven-
tricles/ that is to wytte/ the ventrycle afore/ that
behynde/ & that in the myddes/ and the anteriour
and meane/ eche is deuptyd in .ii. parties. In eche
party one vertue taketh his origyne. In the firste
parte of the ventricle before is put þ comon blode.

In the seconde þ vertue of ymagynacyon. In the
myddle ventrycle is put the cogitatyfe and racyo-
nall. And in the hynder ventrycle is put the vertue
reseruatyfe or memoratyfe.

¶ Demaunde. Whi-
che of these thre ventrycles are the byggest? An-
swere. The formoste is the byggest. The myddle
most the least, & the hyndermost is meane.

¶ De-
maunde. Hath the blode of þ other ventrycle any
wayes? Answer. Yes, wherthorow all the spirites

pass. ¶ Demaunde. In whiche of the ventrycles is
the wytt of smellynge founded? Answer. In the

formost ventrycle where the addyng mammillares
are/

are/it is founded. ¶ Demaunde. Howe many cobo-
ples of sensityfe synewes come fro the brayne/and
fro whiche parte? Answer. From the anteryour
parte cometh. vij. payre of synewes sensityfes whi-
che go to the eyes/ to the eares/ to the stomache/
and other membres. ¶ Demaunde. In whiche ven-
trycle of the brayne ben the places called lacune/
vernus/ fornus/ & ancafernis/ & the glandynous
fleshe that fultylleth them? Responce. They be in
the meane ventrycle. ¶ Demaunde. Where is re-
themirable set, & wherof is it composed? Answer.
It is set vnder the pānycles / and is onely compo-
sed of arteres & cometh fro the hert. ¶ Demaunde.
Where is the vital spirite made anymall & hobo-
Answer. It is made of the sayd arteres that rethe-
mirable is coposed by the labour of & complexyon
of the brayne. ¶ Demaunde. Is & nuche any par-
ty of & brayne? Answer. It semeth to be a party
therof, and therfore the sygnes and accidentes are
as they of the brayne/ as Galyen sayeth in the. xi.
boke of the byrlyte of the partycles. ¶ Demaunde.
Wherof bredeth the maroughe of the nuche, and
howe? Answer. It bredeth of the hynder parte of
the brayne / wrapped with two pannycles as the
brayne. ¶ Demaunde. Howe procedeth the ma-
roughe of the nuche / & what synewes brede of it?
Answer. It descendeth by the spondyles vnto the
ende of the backe/ & of it bredeth motyfe synewes.
¶ Demaunde. What dysleales maye come to the
scalpe of the heade? Answer. There maye come
C. ii. woundes/

woundes/apposuimes/ & yll complexions. **D**e-
maunde. What woundes of the scalpe of the heed
be moſte peryllous? Anſwere. To penetrate all the
ſkulle/ but moze the touchynge the tymmes / but
moſte of all þ toucheth the ſubſtaunce medulare.

Demaunde. Wherfoze is it that the operacyons
Cyrurgycalles that are done about þ comſſures
be ſuſpecte? Anſwere. For feare leſt the dura ma-
ter fall nat on the pie mater / & that it compryme
the bzaïne. **D**emaunde. Howe ought the incy-
ſions of the heed be made? Anſwere. They ought
to be made accorðynge as the heares do procede/
for ſo procedeth the muſcles.

Queſtyons bpon the Anathomy of the
face/ and partyes therof.

Demaunde. Whiche are the partyes of the
face/ wherof it is compoſed? Anſwere. The
browes/ the yres/ the noſethylles/ the eares/ the
temples/ the chekes/ the Jawe bone/ with þ teth.

Demaunde. Wherof is the forheade comled?
Anſwere. One of the ſkynne & muſculous fleſhe/
for the bone bnderneth is of the coronall.

Demaunde. Howe is the forme of the browes made?
Anſwere. Of the bone that is bnder the browe, for
the ſpongeofite of the ſeconde table of þ ſayd bone
is reyled alonge as yf it were double/ and that ma-
keth the forme of the browes. **D**emaunde, wher-
foze are þ browes made, Anſwere. They are made
for the moze beaute/ and to ſaue the eyes/ & ther-
foze the eyes are armed wíth them.

Howe

Howe

Howe

Howe ought incysyons be made in those partyes?
 Answer. They ought to be made after the length
 of the body/for so procedeth the nuche, and nat af
 ter the rugnesse. ¶ Demaunde. Wherfore are the
 eyes made/ & where are they set? Answer. They
 are made to be instrumentes of the syght/ and are
 set within the bone arbytall that is a party of the
 cozonall/ & the bones of the temples. ¶ Deman
 de. Wherfore are the synewes obtykes perced? An
 swere. For to be the waye of the spyrte bysyle.
 ¶ Demaunde. What is the maner that procedeth
 the obtyke synewes from theyr bredynge vnto the
 eyes? Answer. It is thus/ for fyrste they procede
 from both the sydes / one here and another there.
 And whan they are win the skull they come and
 ioyne togyder / and than deuyde them eche from
 the partye that it is bryde / & procede nat thwart
 eche ouer other crosse wyse from the ryght syde to
 the left syde/ nor fro the left syde to the ryght syde,
 as some haue wened. ¶ Demaunde. Of howe ma
 ny bestures or tynycles ben þ eyes composed? An
 swere. Of. viij. The fyrste without is called conio
 tiva/ that is thyncke and whyte. And it compasseth
 all the eye/ except that þ appereth of that þ is cal
 led cornea/ and it is bred of the pānycle that coue
 reth the skull that compasseth all the eye / suppose
 that in it selfe is but thre/ yet for the dynerlyte of
 colours that taketh aboute the myddes of the eye
 that is called yris, it is sayd that there is. iij. wher
 of the other thre ben of the partye of the brayne/

the other thre be of the partye withoutforth. The
fyrste bredeth of dura mater/ and in the inwarde
party it is called Sirotiua/ and in the outward e
cornea. The seconde bredeth of pia mater/ and of
the inwarde party it is called Secundina/ and of
the outward party it hyght vnca. The thyrde bze
deth of the synew abtyke/ and of the inwarde par
ty is called rethina/ and of the outward parte on
the humour Crystallyn it hyght Aranea. ¶ De-
maunde. Of howe many humours is the eye com-
posed. Answer. Of. iiii. The fyrste that is set in the
myddes of the eye is called humour crystallyn / by
cause it is of colour of Crystall in forme of a hayle
stone / wherin pryncypally is founded the syghte.
After this humour so nyghe the brayne is y glasy
humour that susteyneth & compzyleth all the hynd
dre party of y humour crystallyne. And both these
humours ben wrapped with pānycle oblyke. The
thyrde humour that is on the fore party is called
the humour Albugineus. And this humour is be-
twene the sayde webbe oz tuncle called Rethina
& that which bredeth of pia mater. The fourth hu-
mour putteth Galen in the booke of y byltyes of y
partycles & laste chapitre y is called the humoure
ethera lucida in the region of the blacke of the eye
and it is all spyrytuall. ¶ Demaunde. Wherof
is the eye composed besyde the parties aforesayd.
Answer.ouer and besyde these foresayd thynges
the eye is composed of mouynge synewes/ descen-
dyng fro the seconde equalyte of synewes cōmyng
downe

doone fro the brayne / and the syre muscles that
moue them / and fro the baynes and arteres / and
the spongeous fleshe that fultyl the places about
the lachrymall / & the palpebres neyghbours car-
tylagynouses with heares determyned closynge
the superyour partyes with a muscle / & openynge
with two transuersall muscles. ¶ Demaunde. Of
howe many substances is the nose, and howe ma-
ny & what partycles hath euery substance? An-
swere. It is of thre substances / that is to wyte of
substance fleshely / bony / and cartilagynous. The
fleshely substance hath the skynne and two mus-
cles aboute the hynder parte. The bony substance
hath two triangular bones wherewith the bydge
is reysed by / and the foundacyons do ioyne on the
one parte by the myddes of the length of the nose,
and on the other after the dayes. The subcarty-
lagynous is dooble / one outwarde that maketh
the typ of the nose / and the other inwarde deuy-
deth the nolethyllles. The nolethyllles ben two
gutters ascendyng vnto the bone of the collatoz
where as are applicate the addicions mamylares
of the brayne where as smell is & descendyng vn-
to the palays nygh lanulle / by the whiche chanel
is drawen the fumous vaporacyon to the said pla-
ces. And the ayze is bzythed & respzyed to the lon-
ges / and the brayne is purged of superfluytees.
¶ Demaunde. Of what substance / forme / and
what place / and for what cause were the eares
made? Answer. Fyrst they are made of cartyla-
gynous

gynous substance. Secondly they are holowe of
forme. Thyrldy they are set on the petrous bones.
And fourthly they be ordeyned to the herynge. ¶
¶ Demaunde. Fro whens cometh the herynge to
the eares? Answer. It cometh by the streyt holes
of the bones petrous by meane of a synewe that
cometh to the eares that byedeth of the. b. equa-
lyte of synewes of h. brayne. ¶ Demaunde. Wher-
of serueth the glaudinous flesshe that is vnder the
eares? Answer. That they may be clenfers of the
brayne. ¶ Demaunde. Wherof serueth certayne
baynes that parnygh by that place? Answer. Af-
ter Lanfrankes in tencyon/ bycause they cary the
mater sparmatyke to the ballockes. And therfore
yf they be cut a man is neuer apte to generacyon.
¶ Neuerthelesse Galyen holdeth the contrary / as
Auyccen recyteth in the treatye of the lygnage.
¶ Demaunde. Wherof serue the temples / the che-
kes / and the Jawes? Answer. They be parties of
the sydes of the face. ¶ Demaunde. Wherof are
the chekes / the temples / and the Jawes compo-
sed? Answer. Of the musculous flesshe w. beynes /
arteres / and bones. ¶ Demaunde. Howe muscles
are there in the sayd parties / and fro whens come
they? Answer. Fyyste there is. vii. muscles that
moue the lypes / & the chekes / whiche after Auy-
ccen cometh from the forcule of the lower partyes.
After Haly there is also. xij. that moue the nether
Jawes / of the whiche some openeth it that come
fro the place of the party of p. eares. And the other
close

close it that descende from aboue in passynge vnder the bayle of the bones of the temples / & those are called tympozalles / and are ryght noble and very sensyble / & therfore they hurt is very peryllous / by the reason wherof nature hath wrought wysely for to saue the / & hath ordeyned & bought of the temples bones / and the other muscles are made for to grynde and chawke / and those procede of the balle of the chekes. And to all these muscles cometh sinewes fro the thynde pareyle of synewes of the brayne. ¶ Demaunde. Cometh there any beynes or arteres with & sayd muscles? Answer. Yea, chyeffly about the temples, and the corners of the eyes / and the lippes. ¶ Demaunde. Howe many bones is there in the parties abouesayde? Answer. There is many. For fyrst there is .ix. bones of the chekes as Galyen sayth / though there appere but two that are ioyned vnder the nose. And than is there two parell that are called the bones of the temples / the whiche in makynge a party of the ozbytall / or emynent pomall that is rounde byght apples of the chekes compassyng & chekes, producyng an addycyon rounde aboute the addycyon of the bone petrous, and maketh the bought vnder the whiche be conserued and kepe the muscles of the temples. Than is there & nether Jawe bones wherof Auyccen sayth that & nether Jawe is composed of two bones / whiche be narrowe vnder the thynne / & there are knit by an onely ioynt, and in the top of euery of the other extremytees /

in cuttyng is a bowed sarrature which is compo-
sed with an addycion very subtylly made and bred
there. The bones that come there are fastened to
strynges. ¶ Demaunde. Of howe many partyes is
the mouth composed? Answer. Of. v. partycles.
The lyppeg/ the tethe/ the tongue/ the roofo/ and
encla. ¶ Demaunde. Fro whens cometh it that the
tethe haue felyng seyng that bones fele nat? An-
swere. Albeit that the tethe be of bony substaunce,
neuerthelesse after Galyen in the. xvi. boke of the
btylyte of particles they fele by reason of certayne
synewes descendyng fro the thyzde pareyle of the
synewes of h̄ Brayne that haue there theyr rotes.
¶ Demaunde. Howe many tethe ought enery per-
sone to haue? Answer. Some haue mo/ and some
fewer. In some is foude. xxij. xvi. in enery Jawe.
And in other is founde but. xviij. That is to wyt/
two donales/ two quadriples. viij. molares/ and
two cassalles. And theyr rootes are fyxed within
the Jawes/ of the which some hath but one/ and
the other two/ and some thze/ and other foure. ¶
¶ Demaunde. What is the tongne? Answer. It
is a partycle/ flesshely/ softe/ and spongyous com-
posed of many synewes/ strynges/ beynges/ and ar-
teres for the taste / pryncypally ordeyned to speke/
and btyle to gouerne h̄ meat in the mouth. ¶ De-
maunde. Whens cometh the moeyng to the
tongue/ and the vertue of taste? Answer. It com-
meth fro the beynges tastyng and moeyng that
cometh fro the. iij. and. v. pareyle of the synewes
of the

gullet

gus called Meri. The wesaunt/ the gill/ and the
throte. And also there is the synewes/ the bey nes/
the arteres/ and porcyon of the maroughe of the
backe. ¶ Demaunde. Howe may the necke be wel
deuyded to se the Anathomie parfytely? Answer.
It ought to be deuided after the length and at the
foze parte. And there shall appere Trachea arte-
ria that is the waye of the bzeth in procedynge by
dyupcion to the longes/ goyng fro it to the throte
called gulle oz encla. ¶ Demaunde. Wherof is
Trachea arteria composed? Answer. Of dyuers
rynges cartylagynous / that are nat parfytely of
the party of Meri/ wherin they are conioyned oz
donatly with a pāny strong & lyght. ¶ Demaunde.
What is the Meri/ and howe is it set? Answer.
The Meri otherwoyle called Ysophagus/ is y way
of the mete/ & this Meri cometh out of the throte
and thryleth the mydyse vnto y bely oz stomacke.
¶ Demaunde. Wherof is the Meri composed?
Answer. It is composed of two webbes wouen
with thzedes. ¶ Demaunde. With what membre
hath the meri collygaūce? Answer. fyrste it hath
collygaūce with the skynne of the mouth bycause
that his webbe withinfozth is conteyned with the
sayd pellicule. Secondly it hath collygaunce with
the bely by his outwarde pellycle that is fleshely/
whiche is conteyned with the pellycles of the bely.
¶ Demaunde. Where is the wesaūt set? Answer.
Upon the two wayes of the partyes of y mouthe.
¶ Demaunde, What is the wesaunt? Answer.
It is

It is a cartylagynous grylled partycle created
 and fourmed for to be instrument of þ boyce / and
 the kepe of Trachea arteria in the tyme of tran-
 gluttynge / by meane of an addycion called lingue
 forme / that is one of his partyes, ¶ Demaunde,
 Wherof is the welsaunt composed? Answer, Of
 the grylles, About the sayde welsaunt is planted,
 ix, muscles mouynge all the holle of eche party / in
 mountynge and descendyng, & makynge the other
 moeuementes / as Galyen clerely sheweth in his
 boke of the boyce / & of clere moeuementes. ¶ De-
 maunde, What beynes and arteres be they that
 passeth by the partyes of the necke / that are to be
 noted at the Anathomy of the necke? Answer,
 They be the greate beynes & arteres that are led
 by the furculles in styenge bpwarde þ sydes of the
 necke to the superyour partyes / whiche be called *Cimbric*
 Guy degi / and popleticis / depe & suberall, Thynce
 syon of the whiche be very peryllous, The Cyru-
 gien ought to be ryght well ware, ¶ Demaunde,
 What is rydge? Answer, Spondyle is a bone
 (that constytueth the backe) bozed in the myddes /
 wherby the nuche passeth / and hath in the rybbes
 that the synewes do yssue many addycyons mou-
 tyng and descendyng outwardly makynge the
 chyne of the backe, ¶ Demaunde, What is the
 backe? Answer, The backe is lyke þ kele of a shyp
 conteynyng fro the hyndre parte of the heed vnto
 the necke cōposed of dyuers spondyles successuely
 to defende the nauoye, ¶ Demaunde, Howe many
 spondyles

Spondyles are there in al þ backe. Answer. There
is in all and by all. xxx. The which to declare it is
to be noted that as Galen sayth in the. xij. & xiiij.
boke of the vryltye of the partycles þ in the backe
is foure great parties/that is the necke/the shol-
dres/the reynes/and the bone that some call (the
holy bone) & some the brode bone or sholdre blade.
And in the necke be. viij. spondyles. And in the shol-
dres or backe there is. xij. In the raynes. iiii. then
in all and by all there be. xxij. very spondyles. And
besyde these there be. iiii. in the holy bone/ and. iij.
in the rumpe/which be nat very spondyles, but sy-
mpletyndynarres, & as bycares. For the thre fyrste
be longe and byg / and haue none addycyons noz
holes in the rybbes/ but befoze they be moch gry-
sted/specyally the last/ and brede skenderwoyle as
a tayle. Thus the some in all and by all as well of
very as nat very there be. xxx. spondyles. ¶ De-
maunde. Howe many payres of synewes ysue of
the noddle/and in sūme of all þ Brayne? Answer.
There bredeth of þ noddle. xxx. payres of synewes
for there bredeth a payre of synewes on euery spon-
dyle. And besyde all them there bredeth a synewe
without felow by the ende of lostary. And thus on
the party of the noddle there bredeth. xxx. payres
of synewes and one alone. And on the foze partye
bredeth. vij. payre of synewes/and thus in some in
all and by al bredeth of the Brayne. xxxviij. payres
of synewes. ¶ Demaunde. What be the loynes/
and wherof were they? Answer. The loynes are
musculous

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V
musculous fleshes lyeng in the sydes of the spon-
dyles of the backe that serue as hacoytes of the sy-
newes. ¶ Demaunde. Wherof serueth a thycke
pānycle as that which is vpon the skul and on the
other bones that are on the spondyles? Answer.
They be to bynde the spondyles togyther. ¶ De-
maunde. Howe many maners of fleshe are foude
in y body of mankynde? Answer. Thre, the fleshe
of y loynes proprely called cernices, lyenge next to
the spondyles as it is sayde. And the musculous
fleshes of which is made the tenauntes moeuynge
the heade and the necke/whiche are. xx. in nombze
as Galyen sayth/ and in the fleshe that fulfill the
empty places. ¶ Demaunde. Howe many stryngs
be there that holdeth the heed with the necke and
the sholders? Answer. There be dyuers, fyrst the
foze parte where as be two byg ones that descen-
deth fro vnder the eares vnto the furcule, And in
the hynder pte there is yet other greater y bindeth
it to the spondiles of the backe & the sydes. There
be other that descende to the sholders in such dys-
posycon that the tenaunt muscles and the stryn-
ges ben aboute the necke that maketh the heade
bowe and y necke, & to lyft vp and tourne aboute,
for without them it is nat. possyble to make arty-
culacyon or mouyng. ¶ Demaunde. What dys-
eases may the necke suffre? Answer. Dyuers, as wel
in it selfe as in conteyned places, as wouides, dislo-
cacyons out of ioynt and appostumes/whiche in it
be all peryllous. ¶ Demaunde. Howe ought incy-
sions

syons be made in the necke: Answer. All alonge/
for so goeth his parties.

Questyons vpon the Anathomy of the
Choldres / & the great handes,

It is fyfthe to be noted that a choldre / homo-
plate / & the humere is all one, **Demaunde.**

Wherfore be y^e handes made: Answer. To take
and defende the organes / and for that cause man
is garnysshed with hardes in steade of weapong,

Demaunde. Wherof ben composed the choldres
and y^e handes: Answer. They are made of skynne
of fleshe / of beynes / of arteres / of synewes, of mus-
cles / of cordes / of strynges / of pāicles / of gristles,

and bones, **Demaunde.** Whens cometh the mus-
cles and cordes that moue the armes / and howe
are they sytuatē: Answer. They descende fro the
necke / and passe by the brest / and compryle and be-
clyppeth all the ioynt of the bone called vlna / or of
the addycyon / & are planted therin, **Demaunde.**

From whens cometh the synewes that moue the
choldres and the armes: Answer. Fro the noddle
and passe thorough the necke, **Demaunde.** From
whens cometh they^r beynes & arteres: Answer.

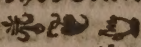
They are sent fro the arme, **Demaunde.** Howe
many bones are in y^e choldre: Answer. Two, the
bone choldre blade / and the bone furculare, The
bone spatulare yssueth fro the party of the backe /
and is lyke a pal / for it is large and thynne fro the
backe parte / with an apparence holden by y^e myd-
des, And at the party of the ioynte it is somewhat
longe

longe and rounde in maner of a helue / with thre
adderyons in the ende, The fyfte in the myddes
that receyvethe the ende of blna in a socket, The se
conde in the hepght is croked, and sharpe in ma
ner of a rauens byll, And the thyrde is on the lefte
syde outward more croked lyke an anker. The bo
ne furculare cometh from the partye of the brest/
and is rounde and styfe in the holobones of the su
perypour partye of the brest bone / & hath two braun
ches / one goeth to one sholdre / & another to ano
ther sholdre / and byndeth & closeth these two ad
deryons called Nostralles bycause the said myddle
socket holde þe ende of blna more styfly in þe ioynte.

Demaunde. Be the additions abouesayd other
bones than the bone of þe sholdre? **Answer.** No,
after Lanfranke and Henry / but are substancyall
partye of it / as it appereth by experyence. And also
Galpen in the. xiiij. boke of the briliite of partycles
the seconde and twelke chapytre / where he sayeth
that the homoplate towcheth the extremittees of
the sholdres, and ioyneþ and couereth togyder in
maner of a coneryng / which is garde of all theyr
artycularcyon / as touchynge the sholdre / & ought
to defende the bypper ende of the arme that it go
nat out of his place.

Demaunde. What colly
gaunce hath the bone furculare? **Answer.** It hath
thre great collygaunces that goeth from the ende
of the sholdre into blna / & rounde about is boude
and strayned with great tenantes that brede of
the great muscles that cometh from the brest, & of

the sholdre plante in þ bone that styreth it / of the
whiche some do stretche vpwarde and the other
downward, and þ other two conuerse all about it.
Demaunde. In what partye of the sholdre is it
where as is assigned the memory of the hert: **An-**
swere. It is assigned in the partye that is vnder
the ioynt that is vnder the arme pytte that is fyl-
led with glaudynous flesshe **Demaunde.** In
how many parties is the arme deuyled that is cal-
led þ great hande: **Answer.** After Galen in the
seconde boke of the vtyle of partycles a seconde
chapytre it is deuyled in thre great partyes. One
is called vlna / the other lytel arme, and the thyrde
the furall hande. **Demaunde.** In howe many
and what partycles is the great hande composed:
Answer. Of suche partycles as the other / that is
of skynne, of flesshe, of arteres, and beynes. **De-**
maunde. Howe many and what beynes is founde
appering in the arme: **Answer.** Dyuers / the whi-
che after the bzaunches that they make / and the
extending by þ arme are diuersified, for although
that they in makynge of bzaunches they come vn-
der the arme pyttes / yet agaynwarde they rany-
fye in to two partyes. One parte goeth on the out-
syde of the arme / and the other on þ insyde. That
on the outsyde yet bzauncheth moze / and maketh
a bzaunche ouer the sholdre in to the heade. And
the other descendeth and maketh two bzaunches /
of the whiche one is deuyled on the outsyde of the
arme in dyuers partes / and is called the corde of
the

the arme / but the other parte descēdeth to þ parte
of the arme / & appereth in the folde of the elbow /
and there is called Cephalica / and fro that place
descendeth in to the hande / and appereth betwene
the thombe and the foze synger / and there it is cal
led cephalica ocularis . And that party that was
denyded vnder the arme pytts that goeth in to the
inwarde party in descending appereth within the
bought of the elbowe / and is called Basilyc. And
fro that place descēdeth in to the hande and appe
reth betwene the myddle synger and his neygh
bour / and hygh Saluatell. And of these two sayd
beynes that are in the bought of þ elbow is made
a braunche that appereth in the myddes of those
ii. & is called Mediana . And dyuers other beynes
are foude in the arme / that for theyr smalnes the
Cyurgyen hath lytell a do w them. ¶ Demaūde.
Howe many notable synewes come in to þ arme /
and wherby, and wherof byede they? Answer. By
the spondyles of þ necke descēdeth in to eche arme
foure notable synewes that byede of the noddle /
one aboue, and another beneth, one behynde, and
another befoze. ¶ 

¶ Questyons vpon the Anathomy of
the great hande.

¶ Demaūde, Howe many bones are in þ fyrste
parte of the great hande that is named vlna
or adiutor / & howe it is fygured? Answer, There
is but one alone full of maroughe / and is rounde
of fygure at both endes, for at the hpper ende it is
G, ii, rounde

rounde as one onely entrynge in to the socket or
pyt of þe Tholoz / & at the nether ende the roundnes
is double in the myddes in forme of a pouilly. And
in the inwarde parte is a lytell apparence / and in
the outwarde parte backewarde is a concaupte
wherin is receyued the ende of the addycyon lyke a
beke of a rauen, in to þe byggest socket, what tyme
that the arme is reyled / in suche maner that the
sayde roundelles entre in to the holownesse of the
socket, And whan the arme is stretched & bowed
it cometh and maketh the ioynt of the elbowe, &
Demaunde. Howe many bones is in the lytell
arme / and howe be they figured. **Answer.** There
be two and hyght foylles / that is to wyte the byg
gest that is in the arme / and is greater and lon
ger than the other for the addycyon that it hath
that resembleth a beke / and it goeth towarde the
lytell fynger, In makynge outwarde an embossed
apperaunce in maner of a wedge, The lesser goth
hywarde / and goeth fro the bought of the elbowe
vnto the hande towarde the thombe / lyke as it
wolde ioyne to it, And in both the endes of þe same
ben pyttes receyvinge the roundnesses, Towarde
the elbowe ben receyued þe roundnesses graduales
of the adiutoy with the addycyon that is lyke a
beke of the sayde elbowe, And towarde the hande
the roundnesses of the bones of the hande / & they
are both bygger towarde the endes bycause of the
ioynture / and sklander towarde the myddes / and
longer þe synewes and the muscles, **Demaunde.**

Howe

Howbe many coniunction of bone be in the hande/
 and howbe many bones in euery coniunction/ and
 howbe they are figured & formed. **Answer.** There
 be thre coniunctions of bone in the hande. In the
 fyrste coniunction be thre/ and in the seconde con-
 iunction foure. And of this nombze Dwyren gy-
 ueth his reason / bycause $\S$ the fyrste coniunction
 toucheth the focyll bones / as holdynge all to one
 bone/and therfore there maye nat so many holde.
 In the seconde coniunction there be foure, bycause
 there myghte be no mo for the space of thre in the
 fyrste coniunction towarde the focyll bones. And
 the bones of these two coniunctions be short, and
 these two coniunctions of bones be called the re-
 cepte of the hande. In the thyrde coniunction be
 foure bones longer than the other. And that con-
 iunction is called the brest of the hande oz pecten.
 Howbeit Dwyren putteth to these thre coniunction
 of bones one bone mo / which is added to the two
 fyrste coniunctions of the recepte/ and was create
 for to defende the synew of the brest of the hande.
 And this dyspylion of bones may be seen in the fy-
 gure that was fygured afore. ¶ **Demaunde.** Howe
 many fynghers is there in the hande, and howbe ma-
 ny bones in euery fyngher. **Answer.** There be .v.
 fynghers/ & in euery fyngher thre bones. And thus
 in all the fynghers is but .xv. bones. By the whiche
 thynges aforesayde it may be knowen that in all
 the great is but .xxix. bones. That is .xv. in $\S$ fyn-
 gers. .ix. in the lytell hande. .ij. in the arnie/ and one
 G. iij. in the

in the adiutoz. **D**emaunde. Which bones out
of ioynt of the abovesayd mēbres ben most easpest
to set in agayne / & whiche be most dyffycyle. An-
swere. The moste diffycile is the ioynt of y^e elbow /
and the easpest is the sholdre ioynte / & the meane
is that of the hande. **¶**

Questyons vpon the Anathomy of the brest. **¶**

chest
Demaunde. What is the brest. Answer. It
is the arke of the spyrtyual membes. **D**e-
maunde. Of howe many partes is the Thorax and
brest composed. Answer. Of two, for some be con-
teyned / and the other conteynyng. **D**emaunde.
Howe many partes of conteynynges, and of con-
teyned ben there in the brest / & what be they. An-
swere. Fyfte there be foure conteynyngs / the skyn,
the fleshe musculous, the pappes, and the bones.
And in the parties conteyned there be. viij. That
are the hert, the longes, the pānycles, the stryngs,
the beynges, the arteres, the Mery or Plophagus.
Demaunde. Wherof be the pappes composed /
and with what membes haue they collygaunce.
Answer. They be cōposed of whyte glandenous
fleshe, and with beynges, arteres, & synewes. Ther
fore haue they collygaunce wth the herte, the lyuer,
and the brayne, and with the genytail mēbres.

Questyons vpon the Anathomy of the
muscles of the brest.

Demaunde. Howe many muscles be there in
the brest. Answer. After Auycen there be.

lxxx.

xxx. of which some are comune at þe necke / other
at the sholdres / other at the mydrysse / other at the
rybbes / other at the backe / & properly other ar. at
the brest. ¶ Demaunde, In howe many and what
maners ben the bones of the brest deuyled. An-
swere. In thye maners / some be in the fore parte /
other in the hyndre parte, & the other at the sydes.

¶ Demaunde. Howe many bones be in the fore
parte of the brest. Answer. Seuen, after as there
be. vii. rybbes that ioine to them / of whiche that
vppwarde is nyghe the throte, that is receyued in
the fote of the bone of the furcule aforesayd, & that
belowe in the furcule is an addryon cartylagy-
nous called Ency forme.

¶ Demaunde. Howe many bones are in the partye behynde the brest. An-
swere. xi. that are spondyles wherby the nuche
passeth / wherof bredeth. xii. payres of synewes,
byngynge felynge and moetyng to the muscles
aforesayd. ¶ Demaunde. Howe many bones be on
eche syde of the brest. Answer. There be. xii. that
haue. xii. rybbes connect to þe. xii. spondyles aboue
sayde. Of the whiche. xii. rybbes there be. vii. very,
and. v. false or lyengly, for they be nat complee as
the other be aforesayde.

¶ Questyons vpon the parties conteyned
within the brest.

¶ Demaunde. Howe is the herte situate within
the brest. Answer. By cause that the herte is
the begynnyng of lyfe / and is within the body as
kyng and lord of all the other membres / of whom
all

all the other membyes do take influence. And for
that cause it is let in the myddes of the brest / nat
declynyng to one parte moze than to another, as
Galen sayth in his. vi. boke of the bryltye of par-
tycles. And this is certainly vnderstande, for from
the nether parte it is enclyned a lytell toward the
left syde / to gyue place to the lyuer that is on the
ryght syde about the herte. And as to the vpper
parte it declyneth somwhat toward the ryght syde
for to gyue roome to the arteres. **Demaunde.**
Of what shape is the herte? **Answer.** It is of the
lykenes of a pyne apple / for the narrowe parte is
towardes the nether parties of the body. And the
larger parte where as the rootes are holdeth to
the vpper partes. **Demaunde.** *Of what sub-
stance is the hert?* **Answer.** It is of a harde sub-
stance / and lacertous. **Demaunde.** *Howe ma-
ny celles is there in the hert?* **Answer.** Thye, that
is the ryght and the left betwene the sayd ventry-
cles is a pyt wherein the nourysshynge blode com-
myng fro the lyuer is dygered and made spry-
euall / that is sent by the arteres to all the body /
and chyeffly to all the pryncypall membyes / as to
the brayne / where by dygestyon is take another
nature, & is made anymall. And in the lyuer wher
in it is made naturall. And to the ballocke where
it is made genytrall / and to all the other membyes
cause lyfe. And by the ryght ventrycle / the brayn-
che of the beyn mountynge that bereth the blode
fro the lyuer vpperward and ysnueth of it selfe, of the
whiche

whiche beyne the one parte called beyne arteryan
goth to nouryshe the lunges. And þ rest in moun
tynge maketh sondry bzaunches vnto the hynder
partyes/as is abouelayd. And fro the left ventry
cle of the herte yssueth þ beyne called pulsatyle/fro
the which one parte goth to the lunges that there
is called Arterea benalis that bereth þ capenous
vapours fro the lunges and introduceth the ayre
for to coole the herte. And the other parte maketh
bzaunches bpwarde and downwarde/as is aboue
sayd of the other beynes. And ouer the thre oryfy
ces of the sayde thre ventrycles there be thre pelly
cles that open and close the entrynge of the blood
and of þ spyrte in conuenable tyme. ¶ Demaun
de. Howe many eares hath the hert, and holwe are
they set/and wherfore serue they? Answer. The
hert hath two eares, on eche syde one set vpon the
sayde laterall ventrycles þ serue for to let the ayre
in and out that is appareylled for it fro þ lunges.
¶ Demaunde. Wherof serueth a cartilaginous
bone that is in þ herte? Answer. It is to stay and
strengthen it. ¶ Demaunde. Wherof is the substan
ce of the coueryng of the herte? Answer. It is cal
led precordium, & is of a skynny substance/wher
to descendeth synewes as vnto other inwarde in
trayles. ¶ Demaunde. With what membre hath
the hert collygaunce? Answer. With all mēbres
and specyally w the lunges, wherwith it is bound
de. And with the mediastinū wherwith it is stayed
and strengthened. ¶ Demaunde. May the herte su
stayne

stayne dylease longe. **Answer.** No, for his great
dygnyte. ¶

**Questyons vpon the Anathomy
of the lunges.** ¶

Demaunde. Of what substance is þe lunges?

Answer. Of a softe substance, clere, spon-
geous, and whyte. ¶

Demaunde. Howe many ma-
ner of vesselles be conioyned by the substance of

the lunges? **Answer.** Thre, that is the braunche
of the bayne arteryall that bredeth (as it is sayde)

of the ryght ventrycle of the hert. And the braun-
che of the bayne pulsatyle that cometh fro the left

syde. And the braunches of Trachea arteria that
bereth the ayre to the herte. ¶

Demaunde. Howe
ben these thre maners of vesselles set within the

lunges? **Answer.** They be denyded ouer all þe sub-
stance by small ones and lesse, vnto a very small

quantite. ¶ **D**emaunde. Howe many lobbes hath
the lunges? **Answer.** b. Thre in the ryght party /

and two in the left. ¶ **D**emaunde. Howe many
pānycles be there in þe brest? **Answer.** Thre. The

fyzte couereth inwarde all the ribbes, and that is
called pleura. The seconde hyght Mediastinum /

and that deuydeth all the brest in the ryght party
and left. And the thyrde is called the mydriple that

deuydeth all the spyritual mēbres from the nutry-
tyfes / and is composed of pleura, & of the cyphac,

and of the pānycle that hyght Cordozus / that is
of synewes sent to it from the spondyles, and the

fleshely partyes chyeftly next the rybbes, that pro-
pely

pely is a muscle, the operacyon wherof serueth to put out superfluytees, as Galyen sayth.

Questyons vpon the Anathomy of the bely/and partyes therof.

It is to be noted vpon these thynges that folowe, that the bely may be taken for two thynges. fyrste for the stomacke. Secondly for the regyon of all nutryptye membyres/and so it is taken here. **Demaunde.** What is the holle polycyon of the bely? **Answer.** It is vnder the region of the spyrytuall membyres / so that the superyour parte that is at y entryng called pcozdyal/ & towarde y forcul, & the partye that is called stomacke, a thre fynynges nygh the nauyl downwarde/and the partymbelycall synual is fro y nauyl downwarde/and the ypocondres be in the syde vnder y rybbes. And the parties called yliac are ouer the haunches.

Demaunde, To se the Anathomy very well in the partyes of the bely, as well the conteynynges as the contynued/ howe ought the Cyrurgyen to open it? **Answer.** He ought to open it alonge and ouerthwart/ this way and that/ that he may the lyghtly se the partyes afore (that be the Myrac and Cyphac) as behynde/ where as are the .v. spon dyles of the kydneers, and the fleshe ouer them. *

Demaunde. Of howe many and what & howe many partes is the myrac composed. **Answer.** It is composed of. iiii. partes. Of the skynne, of the grease, of the fleshy pānycle, and of the muscles, of whom yssueth the cordes. **Demaunde.** What is

h. ij.

Cyphac

Cypzac. Answer. It is a pānycle onely that is ad-
ded to the Myrac. Demaūde. Howe many and
what be the partyes conteyned in the bely? An-
swere. vij. fyrste the ars gut, secondly the guttes,
thyrddly the stomacke, than y lyuer, than the mylt,
and the kydnees. Demaūde. Wherfore are the
muscles of the bely fourmed? Answer. For two
reasons. The fyrste is to strength it. The seconde
to expell the superfluytees of the membrs. De-
maūde. Howe many muscles be in the bely? An-
swere. After Galen in the. iij. boke of the brylyte
of partycles / and in the. vij. of his Terapentycke
there be, viij, That are two all alonge cōmyng fro
the boucler of the stomacke vnto the share bone/
and two ouerthwart the backe, and entrelace by
the myddes of the bely. And, iij, from the angles
transuersalles / of the which two brede in the ryb-
bes of the ryght syde, and go to the left syde, and of
the hake bones, and of the share / & the other two
of the lefte syde, & go to the ryght syde of the sayd
bones / in crossynge by the myddle of the bely. ✽
Demaūde. What is the perytoneon / and wher
of is it dyryuate / of what substance is it / & wher
foze serueth it? Answer. It is sytuate vnder the
sayde muscles, and is so named of Pery / that is to
say rounde aboute, and of Tonnes / that is to say
intestynon / for it goeth rounde aboute the nutry-
tyfe partyes / & is a lytell pānycle, synewy, subtyll,
and harde / and serueth to kepe that the muscles
compryse nat the naturall membrs / and it maye
be

be enlarged, and comprymate in maner of other
membres/ and that it be nat lyghtly bzoken/ and
that the thynges conteyned in it yssue nat / as it
happeneth to them þ are greued therewith/ and it
is proprely called Cyphac. **Demaunde.** What
woundes of the bely are moſte peryllous and moſte
dyfficile to heale, eyther they of the myddes of the
bely/ or they in the ſydes? **Anſwere.** They in the
myddes of the bely/ bycauſe the parties there ben
more treatable/ & the bowelles there come ſooner
out, than by other places, **Demaunde.** What is
Cyppleon/ and wherof is it compoſed? **Anſwere.**
It is a pannycle that couereth and wrappeth the
ſtomacke aboute/ and is named of epi / that is to
ſay ouer all or aboute, or pleon, that is to appere,
for it pereth ouer all the ſtomacke/ and is compoſed
of two tuncles, the one thicke, and the other
thynne, layde one on another, & of diuers arteres,
veynes, and ſynewes, and great quantyte of fat/
and is called arg gut. **Demaunde.** Wherof bredeth
the pyppleon/ & wherfore ſerueth it? **Anſwere.**
It bredeth of the parties that be bnder þ backe/
and of the Cyphac, & it is ordeyned for to rechaufe
the parties nexte therto, as Galyen ſayeth in the
fourth boke of the vttylte of parties & c. iij. cha-
pytre. **Demaunde.** May the pyppleon holde longe
whan it is hurte without great alteracyon/ and
howe ought it to be dzeſſed? **Anſwere.** No, but it
is lyghtly altered & chaunged for the ſatneſſe, and
ought to be boude and nat cut for feare of flux of
blode,

blode, **D**emaunde. Of howe many skynnes oz
tuncles are the bowels composed / and wherfoze
serue they? **A**nswere. They be composed of two tu-
ncles / and serue fyrste to make dygestion / and to
brynge the Chylus to the lyuer by meanes of the
veynes meserapkes / & to put out the fylthy super-
fluytees. **D**emaunde. How many guttes be there.
Answere. Syre / althoughe that they be ioyned
together / yet haue they dyuers offyces / & dyuers
shapes / wherby they are deuyded. Of the whiche
syre guttes thre be sklendre & thre byg. The fyrste
of the thre sklendre is named Portanarium / oz
Duodenum. The seconde is called Jejunium. And
the thyrde is called Subtile. Of the thre byg / the
fyrste hyght Elac / the seconde Colon / & the thyrde
is the ars gut called Longeon, oz y streyght gut.
Demaunde. Be the sayd guttes garnysshed with
muscles? **A**nswere. Yes / for the gouernynge of the
superfluytees that they receyue & put out. **D**e-
maunde. What is the maner to make incysion for
to knowe, dyscerne, and se well euery gutte by the
Anatomy? **A**nswere. Fyrste it behoueth to begyn
at the ars gut / that is called longeon oz rectum /
and bycause that y fylthy mater shall nat let the /
hynde it at the bypper ende, and let it be two endes,
and be cut in the myddes of the lygature / and let
the nether parte be left / & procede in dyscernynge
almoste vnto yleon / where as the gut begynneth
that hyght Collon, which is byg with lytel celles /
wherin the fecall mater taketh forme / and is two
fadam

fadom longe, or there aboute / & declyneth moche
towarde the left kydney / & in mountyng towarde
the mylt / & reuolueth of þe party cōmyng towarde
the ryght syde of the stomacke, vnder the pānycle
of the lpuer, where receyueth a porcyon of the hu
mour colozpke / which moueth it to put out the su
perfluytees, and in the ranclyng it descendeth to
the ryght kydney at the hyndre ende of the haūche
there as begynneth the gutte called one eye, or the
bag / for it semeth þe it hath but one eye / although
it haue two after þe very trouthe. One wherat the
fylthy mater / and another that it goeth out / but
bycause that they be very nere it semeth þe it hath
but one / and this gut is very shorthe / for it is but
of a handfull longe. And bycause of the nyghnesse
of the haunches / and bycause it is nat well boude
it descendeth sooner in to þe ballocke coddes, whan
a man is greued or bzoken than any other gutte /
and of this gut is bzed þe sklendze gut that hyght
Plion / the which Plion is well. vii. or. viii. fadoms
longe / & it hath many reuolucyons in all þe backe.
After this is the gut that hyght Iestuniū, bycause
it is alwayes emptye for the greate multytude of
messerayke beynes that be aboute it contynually
suckynge it / & for the colour that is sene betwene
it and Dortanariū that incyteth it contynually
to expell that that is in it. And to this gut is con
teyned the gut called Duodenum / whiche is so cal
led bycause it is. xij. fyggers of lengthe / after the
whiche foloweth þe gut called Dortanariū, so cal
led

led by his offyce, for it is the nether gate of the stomacke, as Mery is the vpper gate. ¶ Demaunde. Wherfore is it þ the woundes made in the small guttes neuer heale, & yet those of the great guttes heale somtyme? Answer. Bycause that the small guttes be full of pānycles / & the great guttes are ful of fleshe. ¶ Demaunde. Howe may the Mezenterion be knowen by Anathomy? Answer. To se the Mezenterion very well thou ought to bynde the guttes towarde the gut Portanariū and cut in maner as the longaon is / and than put all the guttes out. ¶ Demaunde. Wherof is Mezenterion composed, and howe is it set? Answer. Fyrsťe it is composed of beynes messeraykes innumerable branched fro the beyne of the lyuer called Portanaria / and is couered & garnysht before with pānycles and strynges þ conioyne the bowelles with the backe / and with glandynous grease / and is commonly called seame / which whan it is out ye may clerely se the Anathomy of the stomacke. ¶ Demaunde. What is the stomacke. Answer. It is the organ of the fyrsťe digestion engendreth the chylus. ¶ Demaunde. What is the place of the stomacke within the body? Answer. After Galyen in the.iiij. boke of the vttylte of parttycles and fyrsťe chapytre. The place of the stomacke is in the myddes of the body / bycause it is the cōmon almoner almes dealer and ppreparer to all the mentbzes of the body / natwithstandynge that the supervour party therof somwhat enclyneth vnto the left syde
toward

toward the .xiiij. spondyles where as the dysphragma endeth / and the lower parte declyneth to the ryght. ¶ Demaunde. What membres haue be made for to serue the stomacke? Answer. The fyrste is the mouthe / for in lyke wyse as the beynes Meryaylles be preparatyues of the seconde dygestion that is done in the lyuer / lyke wyse is the mouthe of the stomacke. For as Auycen sayth / y chawynge acqwyeth some digestion. Afterwarde serueth the Mery and ysofagus of the bpwarde partyes in bryngynge the meate into the stomacke. And of the nether partyes serueth y guttes, & the beynes Meryaylles to put forth the noyfull thynges / and dysstrybute the profytable thynges dygested and chylozed in it. ¶ Demaunde. Wherof serueth the stomacke? Answer. Propely it serueth to dygest by his heate of his owne carnosyte in the botome therof, as Auycen sayeth, and by the heates gotten of the next partyes / for it hath the lyuer on the ryght syde that warmeth / and the mylc on the left syde that traueseth it wth his grease & wayes / wherby it sendeth the humour melencolyke to the stomacke for to prouoke it appetyte. And aboue it is the hert wth the arteres that causeth lyfe / and the brayne that sendeth it a braunche of synebowes from the bpwarde partyes gyuynge to it felynge. Also from the partye of the backe / and the beynes called kyllis, and adozthy, and dyners other syrnyges descendynge fro it / wherby it is bounde wth the spondyles of the reynes. ¶ Demaunde. With

howe many skynnes is the stomacke couered? An-
swere. With two, one is fleshy that is outwarde,
and the other is synctoy that is inwarde. **Demaunde.** Of what billes is the stomacke composed.
Answer. Of longytudynalles to drawe in a trans-
uersalles to reteyne / & latitudinalles to put forth.
Demaunde. Of what shape is the stomacke? An-
swere. It is rounde endlong in maner of concozbe
suche wyse curbed that his entrynge be hygher
than his body / bycause of the thynges that
it conteyneth be made induely. **Demaunde.** Of
what quantyte is the stomacke? Answer. It is
manifest / for comonly it holdeth .ij. oz. .iij. pyntes.
Demaunde. What is the lyuer? Answer. It is
the organe of the seconde dygestion / engendrynge
blode. **Demaunde.** Howe oz where is the lyuer
set in the body of mankynde? and of what fygure
is it? Answer. Fyrst it is set bndre the bought of
the rybbes / & is of fygure as of the moone / curbed
toward the rybbes / and is holowe toward the
stomacke wth .v. lappes oz pannels in maner of
handes comprysynge the stomacke. **Demaunde.**
whens cometh the felynge to the lyuer? Answer.
It cometh by a panycle that couereth it / to which
cometh a synewe for his felynge. **Demaunde.**
With what membez hath the lyuer collygaunce?
Answer. Fyrst w the diafragma by his panycle
he couereth it which byndeth it to the diafragma w
strong strynges. And also it hath colligaunce w the
backe, w the stomacke, with the guttes, w the hert,
and all the other mebzeg. **Demaunde.** Of what
substaunce

substance is h lyuer. **Answer.** It is the substance
of fleshe/and red as quaylled blode, entrelaced all
about with beynes and arteres. **Demaunde.**
Wherof serueth a great beyne that cometh out
of the holowes of the lyuer called Portanaria?
Answer. It is bycause that all the succosyte that
chyllus draweth by his braunches it transmytteth
and dystributeth by all the lyuer / for that beyne
is deuyled **Wheraycalles innumerable that are**
planted in the stomacke and in the bowelles for to
drawe & bere away the said succosite fro the lyuer.
Demaunde. Of what party of the lyuer yssueth
a great beyne and holow called billis/and wherof
serueth it? **Answer.** It yssueth out of the bosse of
the lyuer / and serueth to dystribute all the blode
that is engendred within the lyuer ouer all the bo
dy/for that beyne yssueth out of the lyuer, and ma
keth braunches bywarde & downwarde thzough
all the body/ wherby it dealeth the sayde blode to
enery membre to fede it. **Demaunde.** What are
the medeynes h oughte to be applyed on h lyuer?
Answer. That for the substance seldom dyssolua
ble lyghtly it oughte to haue medeyne somwhat
syppyke. **Demaunde.** What is h galle? **Answer.**
It is a bag or bladder pānculous set in the ho
lowes of the lyuer aboute the meane pānulle for
to receyue the coleryke superfluyte. **Demaunde.**
Howe is tellis fellis composed? **Answer.** It hath
two entrynges or neckes betwene whiche is a dy
saūce, wherof one is on the ryght syde that adre
seth

leth towarde the myddes of the lyuer to receyue
the colere. The other is at the botome of the sto-
macke / & in the bowelles to sende them colere for
the dryltyes aforesayde. **Demaunde.** Of what
quante is the galle? **Answer.** It conteyneth
peradventure a glasse full / or the mountenaunce
of a fyole. **Demaunde.** What dysleas suffreth
it comonly? and howe be they knowen? **Answer.**
It suffreth opplacions aswell in the necke propre,
as in the necke comune. And the dysleas knowen
whan the stoppyng is in the necke comune / by-
cause that the colere may nat yssue out of y lyuer /
nor the blode may nat cense but abyde with the
blode and maketh the hyne yelow, & all the body.
And it is knowen whan it is in the necke propre
bycause that the helpynges do fayle, that it was
wonte to haue / & euen accydent foloweth as Ga-
lyen sayth in the. vij. boke of the dysleas & the accy-
dent, and in the. v. of the interioris. **Demaunde.**
What is the mylte? **Answer.** It is the receyuer
of melancolyke superfluite engendred in y lyuer.
Demaunde. What is the situacion of the mylt
in the body of mankynde? **Answer.** It is of the
left syde embracyng trauesly the stomacke. **De-
maunde.** Of what substance is the mylt? **Answer.**
It is of soft substance & spongyous, blacker then
the lyuer. **Demaunde.** Of what chape is y mylt?
Answer. Of a longe fygure in maner of foure cor-
ners. **Demaunde.** With what membris hath
the mylt collygaunce? **Answer.** It is bounde by
his

his pāncle with the rybbes / and of his boſſe and
concaupte it hath collygacpon with the ſtomacke,
and with the ars gut. ¶ Demaūde. Wherin ſer-
ueth the mylt in the body of mankynde? Aſwere.
It ſerueth by theſe two wayes / for by one way it
draweth the ſuperfluyte melancolyke of the lyuer.
And by the other waye it ſendeth it to the oryſſe
of the ſtomacke, for the cauſes abouesayde. ¶ De-
maūde. What maner dyſeaſe doth þ mylt ſuffer?
Aſwere, It doth ſuffre opylacions bycauſe that
his mater is groſſe / wherby the ſayde opylacions
ſolowe other inconuenyentes / for whan it fayleth
to clenſe the lyuer of the ſayd ſuperfluytees the bo-
dy is ſaynt and yll coloured. And whan it fayleth
to tranſuyt the ſtomacke / nat ſendynge þ it ought
to do / the appetyte waſteth or is taken away. ¶

¶ Demaūde. What ſolucyons of contynuyte be
moſte peryllous in them of þ lyuer, or them of the
mylt / and whiche of both ſuffreth ſtrongest medy-
cynes? Aſwere. The ſolucyons of contynuyte be
more daūgerous in the lyuer than in the mylt /
and the mylt ſuffreth ſtronger medycyns then the
lyuer / & purgeth cheeſly by the bely. ¶ Demaū-
de, What thynges are the kydnees / & howe ma-
ny are in the body of man / and of what ſubſtaūce
are they? Aſwere. They are partycles ordeyned
to clenſe the blode of haynous ſuperfluytees / and
there be two of them on euery ſyde one, and are of
the ſubſtaūce of harde fleſhe. ¶ Demaūde. Of
what ſhape are they? Aſwere. They are long of
J.iii. ſhape

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Cont

shape as an egge comprymate / and haue in them
concauytees / wherein they receyue that whiche is
drawen by them / and eche of them haue .ii. holes
wherby they drawe the aquosyte of the beyne cal-
led kyllis / and by the other sende the sayd aquosyte
called pyss to the bladder. ¶ Demaunde. What
membres cometh to the kydnees / and with what
membres haue they collygafice? Answer. There
cometh to them beynes, arteres, & synewes, wher
of they pānycle is made / and they fat is lyke ta-
lowe / & haue collygaunce with the backe. ¶ De-
maunde. Wheron are the kydnees situate? An-
swere. They are situate vpon the tumbes, wheron
they be as on a coytte. ¶ Demaunde. What bey-
nes passe betwene the kydnees ouer the spondyles.
Answer. There passe the beyne adorty / descendyn-
ge to the nether membres / from the whiche very
nere it yssueth the membres sparmatikes. ¶ De-
maunde. What dysleases may the kydnees suffer?
Answer. They do suffer many dysleases / and spe-
cially they suffer opylacions and stones that are
harde to heale. 20

¶ Questyons vpon the Anathomy
of the haunches bones.

Demaunde. How many bones are in þe huckles?
Answer. After the beryte there is but one /
howbeit after dyuers partyes of it there are thre.
The fyrste is called the halowed sacred / or þe
be thre or four spondyles on the party of þe backe /
and on that syde it is very byg / and towarde the
lower

lower ende / þ is to say the foundement It cometh
in lessenyng / and there is it cartilaginous / & this
bone hath a hole before wherby passeth þ synewes
and nat by the syde as do other spondyles of the
backe. The two other be two great bones / one on
eche syde that be coniuncte to this great spondyle
of the holowe bone behynde and before in makyn
ge the pectynall bone, & these two bones are large
on the plike parties / & on the party of the share
they be narrowe in maner of braūche / and ioyneth
to þ share before / and therfore are they called the
share bones. And in the myddes of these bones of
the backe partye there be two concauytes called
erides or bores / wherin are receyued the endes of
the bones of the thyghes, called vertebzes, & there
are called the thygh bones. And all the sayd bones
therby myghe the parties of þ foundement echone
hath a great hole wherby descēdeth synewes, mus
cles, veynes, and arteres, that be broughte from
aboue downwarde. ¶ Demaunde. What is the
bladder / of what substance / and of what shape /
of what quantyte / & howe it is sytuate. Answer.
It is a receyuer of aygnous superfluytes of the
kydnees / and it is pānyculous and stronge / for it
is composed of pānycles / and is rounde of shape /
the bygnes for to holde a pynte, & is sytuate vnder
the share. ¶ Demaunde. Wherby receyueth the
bladder the superfluite byrnal of the kydnees, and
wherby is it put out. Answer. Fyrsste it receyueth
the superfluyte byrnall by two longe wayes that
descende

descende fro the kydnees that entre by the sydes of
the bladder dyagonnelly by two angles / & whiche
wayes are called the pores brytides, and by a car-
nous necke / with muscles closynge and openynge
in boboyng and ouerpassynge to the yerde in men.
And in women without respyron vnto two syn-
gers within the necke of the matryce / wherby she
putteth forth that brynall aquosite. ¶ Demaunde.
To what diseases is & bladder disposed? Answer.
It is dysposed to opylacyons / aswell by stones as
by graueylous bryne / & it receyueth of & kydnees.
¶ Demaunde. Howe are medycynes applyed to the
bladder? Answer. By cyrurgery. ¶ Demaunde.
Where oughte incysyon to be made for the stone
in the bladder? Answer. At the necke without the
seame perignous. ¶ Demaunde. What are & spar-
matyke vesselles? Answer. They are certayne
beynes that bryde nere the kydnees / and nygh the
beyne kyllis and adozthi berynge the blode to the
genytal membres, aswel in man as woman wherin
by the last generation it is made sparme oz seede of
mankynde nature. ¶ Demaunde. Howe many ma-
ners of sparmatyke vesselles be there? Answer.
Two / for some bryngeth the mater sparmatyke
in / and some putteth it out. They that brynge it
be bzaunches of beynes and arteres that bryde of
the beyne kyllis and adozthi. And they that put it
out be they & mounte nere to the necke of the blad-
der / and putteth the sparme out of the hole of the
yerde, and with them is the synew suspensory and
sensyfe

senſyſe that deſcendeth to the genytales. **D**e-
maunde. Howe be the veſſels ſparmatyke ſituater.
Anſwere. They are ſet thus for towarde þ̄ grynde
aboute the Myrac and Cyphac is a hole wherby
deſcendeth from aboue the thze bodyes afozeſayd,
that is the beyne and artere that byngeth / & the
ſynewe ſenſyryſe that is harde to the necke of the
bladder at the rote of the yerde, and the hole of the
yerde / wherby mounteth the mater ſparmatyke
for to go out. And thus may be ſeen that yf þ̄ hole
towarde grynde be out of meaſure large / the bo- *gryn*
dyes ſuperpours as the ryzbus, or guttes may deſ-
cende in the loceon, and ſwell the purs of the bal-
lockes as yf one were bzoken, and often maketh
bryſtenelle where as maye deſcende moyſte mater
that wyll make a hermen.

Queſtyons vpon the Anathomy
of the pyntyll. ¶ *¶*

Demaunde. What is the yerde / and wherof
is it compoſed. Anſwere. It is the yerde by-
ryll / that is the calcyner and labourer of the ſelde
of mankynde / and is the way of the byrne / and is
compoſed of ſkynne, of myſcles, of ſtryngs, of bey-
nes, and arteres, of ſynewes, and of ryght great
bandes. **D**emaunde. Where is the dyſpoſicion
of the yerde. Anſwere. It is planted vpon þ̄ backe
of the ſhare. **D**emaunde. Fro whens are ſent the
ſkynne, the ſtryngs, the beynes, arteres, fleſhe, and
the ſynewes. Anſwere. Fyſte the ſtringes are ſent
fro the bone ſatron / and the partyes nepte it. The
R. J. beynes,

veynes, the arteres, the fleshe, the synewes, & the
skynne are sent to it from the superiour parties.
Demaunde. How many pyncypal wayes hath
the yerde: and what dyuersyte of names taketh it
in sondry parties therof? **Answer.** It hath two
wayes / that is of the sperme, & of the byrne / and
the ende of the yerde hyght balanum. The bowell
hyght mitra / and the heade hyght prepuce. **D**e
maunde. Of what quantite ought y^e yerde of man
to be? **Answer.** Comonly of. viij. oz. ix. ynches /
howbeit to be plyfke with any woman it ought
to be pporcyoned at the necke of her matryce.

**Questyons vpon the Anathomy
of the losseum.**

Demaunde. Wherof bredeth the losseum / and
wherof taketh it name. **Answer.** It bredeth
of Syphac & Myrac / theyr parties passynge and
hangyng outwarde of it vpon y^e backe of y^e share
at the begynnyng of it. It is called the Dymdyme
and there it doubleth / and fro the lower partye it
is called Loceum / and is the coddes of the geny-
talles. **Demaunde.** What are the ballockes?
Answer. They are the pyncypall organs of the
generacyon of mankynde / for in them the mater
spermatyke is made partyte & sure. **Demaunde.**
Fro whens cometh the sperme to the ballockes?
Answer. From all the body / and specially fro the
pyncypall membres for the bredyng of theyr bes-
telles, as of the herte, the lyuer, and the kydneyes.
And for the cause of delectacyon the brayne hath
comutacyon

cōmutacyon therin, for the synewes that descende
fro the brayne to the ballockes. Thus of all the
body it taketh nature / nat by quantyte but by vy-
gour. ¶ Demaunde. What is the matryce / and in
what place is it set? Answer. The matryce is the
felde of generacyon of mankynde, & organ suscep-
tyle of gendrynge mater / and is set betwoene the
bladder and the longaon. ¶ Demaunde. Of what
substaunce is the matryce? Answer. Of a pānyu-
lous substaunce. ¶ Demaunde. Of howe many
skynnes or tunicles is the matryce composed? An-
swere. It is composed of two skynnes / of whiche
the inwarde is ful of sharpe beynes / with 5 endes
of which beynes be conteyned with the pannycles
Lembryon / and are deuyded in two parties prin-
cypalles after 5 nombze of the dugges / & though
there appere but these two chaumbzes in the ma-
trix / yet after Mundyne there are. vij. smal chaū-
bz in the matryce, thre in eche of the two chaū-
bz / and one in the myddes / and the outwarde
tuncle neruous. Nat as Mypcen sayeth that it is
create of synewes cōmyng fro the brayne / but as
in substaunce is consēblable neruous, for it is why-
te, and pyuate of menstruall blode, & is stretchyn-
ge as the synewes / for it streyneth and loseth as
nedes requyzzeth. It cōmeth but very lytell of sy-
nues wherby it feleth / & this outwarde tuncle
is all playne, and is nat deuyded. ¶ Demaunde. Of
what shape is the matryce? Answer. It is the
shape of the instrument of generacyon of men / for

It is proportionally made to the yerde and coddges of
manes genytours, excepte that it is reuerſed, and
is holowe within for to receyue mannes yerde in
the tyme of copylacyon / for the necke of the ma-
tryce is lyke a manes yerde / and the matryce with
in is lyke coddges or purce of þ genytalles of men.
And as men haue two ballockes or ſtones þ paſſe
and appere outwarde / ſo haue women inwarde /
except that they be bygger in the man than in the
woman. And in men they are longwyſe & rounde /
and in women they be rounde and flat, and are ſet
on both the ſydes of þ matryce eche on a ſyde. And
euē ſo as the beſſelles ſpermatykes ben in þ myd-
des of the ballockes outwarde / ſo be they inwarde
in women. **Demaunde.** With what membrs
hath the matryce collygaunce? **Anſwere.** They
collygaunce pryncypally is with breaſtes by the bey-
nes of mylke, & menſtrualles, for the which thyng-
es nouryſhes haue nat well theyr menſtruous
floures. **Demaunde.** Of what quantite is the ma-
tryce / and the necke of it? **Anſwere.** The matryce
cometh almoſte fro the naryll vnto þ better parte
of the cont, in compyſyng the necke and all the
body of the matryce. Howbeit the necke of the ma-
tryce ought for to be naturally of. x. or. xi. ſyngers
brede / & after as the woman hath to meddle with
man fleſshely lytell or moche / it waxeth longe or
ſhorteneth. And alſo it waxeth longe or ſhort af-
ter as the man that medleth with her hath his
yerde ſhorte or longe.

Questions

Questions vpon the Anatomy of the
ars gut / whiche was lefte afore the
better to se the Anatomy of the
other nutratyfe mem-

bres. * **D**

Demaunde. What is the Longaon / of what
length is it / and where is it set. Answer. It
is the ars gut that is a palme or handefull longe
almoste to the kydneys / and is set ryght ouer the
foundement on the backe and tayle. **Demaunde.**
Howe many muscles be in the ars gut / and wher
to serue they it. Answer. There be two that open
and close it whan it nedeth. **Demaunde.** Howe
many beynes cometh to the gut nygh to the foun-
dement. Answer. fyue braunches of beynes na-
med Emorroides or Emorroidalles. **Demaun-**
de. With what membres hath the ars gut colly-
ganee. Answer. With the bladder, and therfore
whan one of them suffreth so doth þ other. **Demaun-**
de. What is the pignum. Answer. Pignum
in Arabyke is to saye the ars hole. And it is
the place betwene the ars & the yerde / whiche is a
seame that foloweth the coddys / and the stocke of
the yerde. **Demaunde.** What are the gryndes.
Answer. They are the clenlynge places of the ly-
uer / & are of Glandynous fleshe ordeyned to the
bought of the thyghes. **Demaunde.** What are
the buttockes. Answer. They are grosse muscu-
lous fleshe ordeyned ouer þ bones of the thyghes,
and huckles wherfro descendeth muscles, cordes,

and strynges, mouyng the thyghes, and the great legge with the hukles.

Questyons vpon the Anatomy
of the great fote.

Demafide. Where begynneth the great fote/
and howe fette it lasteth/and in howe many
partes the great fote is deuyded: Answer. The
great fote lasteth fro the ioynt of the hukle called
scia, vnto the ferdest parte of the toes/and is deuy
ded as the great hande in thre parties. The fyfte
is called the thyghe/ the other the legge / and the
last the lytell fote. **D**emaunde. Wherof is the
great fote composed: Answer. As the great hande,
with thynne, flesshe, beynes, arteres, muscles, stryn
ges, gryffles, and bones.

Questyons vpon the beynes of
the great fote.

Demaunde. Fro whens cometh the beynes to
the great fote/ & howe do they dvyde them
in the great fote: Answer. After that the beynes
in makynge braunches, at theyr begynnynge ben
descended to the last spondyle & there are dvyded
in two parties/one on the ryght / another on the
left/ eche of them lyketwoyle ar diuided in two brai
ches/ fro thens one goeth to the outwarde parte/
and the other to the inwarde in makynge braun
ches descendynge by the legges to the ankles and
fete. **D**emaunde. Howe many and what beynes
ben let blode comonly in the great fote: Answer.
There be. iiii. the sopheyne that are vpon the an
ele

cle inwarde towarde the hele/and the sepytyke bnder the ancle outwarde/and the popletyke that is vnder the kne/and the arenal that is betwene the lytell too and his nexte felowe. ¶ Demaunde.

¶ Whether of bredeth the synetoes that cometh to the great leg/and where passe they? Answer. They brede of the laste spondyles of the kydneys / of the holy bone, and the moste parte of them pas by the hole of the thyghe bone/ and make muscles in the bought of the kne/so that they descendyng from the hukcles & cleue to the bone of the thyghe with the cordes mouyng the ioynte maketh the great brabone that are on the thygh that styeth the kne and the leg, and the calfe ouer the leg mouyng the fote and ancle/ & the muscles of the fete mouyng the toes/after the fourme and maner as is before sayd of the hande. ¶ Demaunde, Howe goeth the longe and byg strynges /where ende they, & where appere they moste? Answer. They descende by all the leg/ and appere greatly in the greynodes & vnder the knees, and vnder the hele, and on the ioyntes of the toes, and the sole of the fote is all full/ and there they ende.

¶ Questyons vpon the Anathomy of
the great fote.

¶ Demaunde. Howe many bones are in y thygh and of what shape be they? Answer. There is but one bone/and that is ful of maroughe, and is rounde in one party/ and the roundnesse therof vpwarde hyght Vertebzum y declyneth inwarde, and

and is receyued in the pyt of the bukle bone / and
is somewhat bossed outwarde / but in þ inwarde par-
ty towarde the kne are two roundnesses whiche
ben receyued & wrapped in two concauytees that
are in the focylle of the leg. And ouer it one rounde
bone aboue that is called the knop of the kne. ✽

Demaunde. Howe many bones are in the kne /
and howe be they named? **Answer.** There be two
that be called þ mozteys bones / wherof þ greatest
is on the insyde parte / wherof is made the sharpe
nyng and conioynynge of the leg / and goeth fro
the kne vnto the fote makynge the ancle inwarde.
The lesser pyt bone is in the vtter parte / descen-
dyng vnder the kne a lytell / and is smoth vnto the
fote ioynynge there with the other pyt bone ma-
kyng the outwarde ancle. **Demaunde.** Of what
shape are þ two focyl bones? **Answer.** The grea-
test hath two pyttes towarde the kne whiche re-
ceyue the round endes of the thyghe bone / for the
lesser cometh nat vnto the ioynt / but is smothe as
it is sayd / and lyeth nygh vnder the kne / and ther-
fore it is called arcus. And towarde the fote in the
ioynynge with the bygger bone both they make
one holowe pyt or mozteys wherin the fyrste bone
of the fote is receyued. **Demaunde.** Howe many
coniunctions or assemblyng of bones are in the ly-
tell fote / and howe many bones are in euery con-
iunction? **Answer.** There be thre. In the fyrste
coniunction be thre bones assembled in one round-
ness. The fyrste byght Caab in Arabye, in Greke
Αρα

Altra gallus, & is in maner as y^e nut of a crosboto
rounde on eche syde. In the bpper roundnes therof
is affyrmmed the holownesse of the pyt or morters
bones, and there the fote is moued, and the nether
roundnes is affyrmmed to the concaupte of the ma
nyculare bone / and after that forwith toward the
bone called Nanyculer / that is a synew concaued
on eche syde. In the fyrste concave is receyued the
roundnes of Cobas aforesayd. In the seconde con
cave is receyued y^e seconde coniunction of the bones
of the fete / and vnder them is the bone of the hele,
of the whiche all the fote is stedyed / and yssueth
toward the hyndre parte for y^e strynges that are
fyred in it. ¶ **Demaunde.** Howe many bones is
there in the seconde coniunction / & howe are they
fygured? **Answer.** There be foure that be short
ynough / one of them is called grandmosun / that
is on the btter parte toward the lytell too. And
these bones be rounde toward the nanyculare / &
holowe toward the thyrde coniunction. ¶ **De
maunde.** Howe many bones are in the thyrde con
iunction of the lytell fote? **Answer.** fyue longe
ynough that correspnde & receyue the toes. ¶ **De
maunde.** Howe many toes is there in eche fote, and
how many bones is in euery too? **Answer.** There
be fyue toes / in euery too thre bones / excepte the
great too that hath but twayne. Thus in nombre
there be. xxvi. bones in the fote. And in all y^e great
fote or great leg there be. xxx. ¶ **Demaunde.** Whi
che of the said ioyntes is mosse easy to set agayne,
L. s. and

and whiche is moſte dyſſeyll: Anſwere. That of
the lytell fote is moſte dyſſeyll / & that of the kne
is moze/and the ſcratyke is meane.

Here endeth the ſeconde treaty of this
preſent queſtionary.

answer
Here begynneth the thyrde treaty of
this preſent queſtionary/Where as are
moued and ſoylled dyuers queſtyons
and dyſſicultees in the maner of
byndynge/Wyndynge/or rol-
lynge/to ſewe/ to make
boylſters / lynte/
and tentes.

Queſtyons vpon the maner of rol-
lynge or byndynge.

Demaunde.



Howe many maners of lygatures
or rollyngeſ ben there/ and howe
ought they to be made/and wher-
to eche of them byngeth togyder:
Anſwere, There ben thre maners.
One is incarnatyue/and it compe-
teth to newe woundes, and fractures, and is done
thus. The wounde is bounde at both endes vnto
the myddes/ in begynnynge fro the party oppoſite
to the hurt place/ in ledynge one ende towarde the
bypper parte of the membze / & the other towarde
the

the nether in takynge the partyes oz aboute them
tyll it be seen what is best to be done, in streynyng
more vpon þe hurt place than on þe parties aboute
it. Neuerthelesse howebeit hede must be taken to
strayne to harde oz to loose / but the tyme to bynde
is whan the pacient may well suffre it. And þe fore
ende of the sayde rolle oughte to be sewed. And yf
nede be there ought to take dyuers rolles woude
by one selfe maner of wyndyng. The lyppes of the
wounde are ioyned one to the other / and so the ap
postumacion is deffended / and some put to double
clothes / and strayne them and sewe them on the
place. Other maner of wyndyng is called expul
sion / and it proprely agreeth to depe woundes, for
to expell and put out the mater from the botome /
and to deffende that other matters come nat in the
place, & this is done with a rolle folded at the heed
begynnyng at the nether parte of the membre in
streynyng moste there. And fro thens in vnder ap
pyng towards the bypper parte. The thyrde lyga
ture is called the lygature holdyng the medycyns
and it competeth as vnto the membres tohere as
straynyng can nat be made nor other ligature,
as at the necke, the bely, and in al apostumes, and
dolorous dysturbacions. And this is done with
rolles of one chyef oz dyuers chyefs, oz armes, be
gynnyng vpon the hurt place in wyndyng to the
contrary of the sayde place.

Demaunde. What
ought þe maner of wyndyng to be? **Answer.** They
ought to be softly and without payne. And yf the

bondes oz rolles cleue fast / let theym be moysted
onely with wyne tyll they be lofed. ¶ Demaunde.
Wherof ought the rolles to be made? Answer.
After Galyen they ought for to be made of boleyen
cloth, olde, soft, smoth, and cleue. ¶ Demaunde. Of
what quantite of length and bzyde ought the bon
des to be? Answer. They ought to be longe and
large / comonly they that bynde þ sholdres ought
to be of fyve fyngers bzyde / those for the thyghes
fyue / those for the leg foure / they for þ arme thre /
and those for the fyngers one / and the length to
be after the necessitye of wyndynge. And this sayth
Galyen in þ fourth boke of his Terapentyke, that
the partyculer blycerate may nat well be bounde w
out to haue lerned the indycacyon of the formyng
of the membre. ¶

¶ Questyons vpon the Anathomy of
seamynges oz stytynges.

¶ Demaunde, Howe many and what maners
are there of seames? Answer. Thre / that is
a seame incarnatysse / and it agreeth to all woun
des whose lyppes be ferre a sonder, yf they may be
approched and made egall / and whiche lygature
onely suffyseth nat / and haue no straunge thyngs
betwene the lyppes / & that be new oz renewed by
scaryfyacyon / in takynge the skynne awaye. The
other seame sowynge byght restrayntysse of blode /
and is done with the nedle in entrynge & foldynge
as skynnes be sewed. And this is done whan for
the great effusyon of blode the other seames can
nat be

nat be made. The thyrde is called the seame conseruatyfe / and it is done as the other be / but it is nat so narrowe / for it is nat made but for to mayntayne the lyppes tyll the wounde be closed. **De- maunde.** In howe many maners is y^e incarnatyfe seame made? **Answer.** In .v. maners. The fyrste is makynge the fyrste styche in the myddle of the wounde / and the other in meane space of eche syde / and goynge also betwoene let two styches be lefte the space of a fynger bredde ouerthwart / and also ye ought to haue a quyll wth a hole in the syde wher with the other syde of the lyppe shal be steyed / by cause it shal nat swerue / and by cause that whan the nedle is passed thozowe it may be sen at y^e hole in the quyll. And whan the nedle is passed to drawe it & the threde in steyenge the lyppe that it folowe nat the threde. And fyrste knyt it with two reuolucions. Secondly with one, & than cut the threde fer fro the knot. Secondly the seame incarnatyfe is made with nedles or wth scale of fethers ledde in with the nedle in to woundes that be great & depe that haue lyppes wyde seperate: in puttyng threded nedles in to theym as nede is / in wyppynge them with threde as ye wolde fasten a nedle with threde on your bosome or pouche lid, and to abyde there vnto the consolidacyon of y^e wounde. Thyrde a seame incarnatyfe is made with egal themylles made of towne well wythen & sklennderly, as straws the length of a fynger / or of the scale of a feather / whiche appertayne to the places whan we

wyll that the seame remayne longe tyme. And it
is done whan threded needles are put in to it by
both the lypyes. Than is the needle retourned by
the same hole tyll that there remayne a pyt/wher
in is put one of the endes of the wedge / and than
the tayles of the thredes are streyned and bounde
on the other ende of the wedge / and there cut of
the endes of þ thredes / and let the wedge lye vnto
the parfytte consolidacion. Fourthly a seame incar
natyfe is made with hokes / and they ought to be
small mere for the membre, curbed on eche syde, in
fastnyng it in to one lyppe / and than brought to
the other. And in the same let the hokes be fastned
lyke as the there men do in hokying theyr clothes.
Fyfthly an incarnatye seame is made with cloth,
and is made in places wherin we wolde that no
cycatryce shulde appere, as in þ face / & it is made
of two peaces thre tryangled / and of the bygnesse
of the quantite of the membre. And anoynte them
with oyntementes, myscatpues and conglutyna
tyues, made of þ powdre of dragons blode, of en
cense, mastyke, sarcacole, and fcyng meale of the
myll, encorpozate with whyte of an egge, and that
euery peace be layde in euery syde of the wounde
after an ynche of dystaūce / and whan they be drye
sewe them subtilly / and the lypyes wyll reioyne to
gydre. ¶ Demaunde. What needles ought they to
be for to make these incarnatye semes? Answer.
They ought to be even and smoth, and thre edged
at the poynte / and at the eye they ought to be ho
lowe /

100/bicause þ̄ threde ſhal nat let it to paſſe eaſely.

Demaunde. In what woundes accordeth the ſeames conſervatyues? Anſwere. They conioyne in wyde woundes (where as the fleſhe is loſt) for to approche þ̄ lypes, wherein it behoueth to draw ſome thyng out/bycauſe they may the ſooner be conſolydate.

Demaunde. What is it tyme to take away the ſeames/ and how ought they to be taken away? Anſwere. The tyme to do theſe away is when they haue done theyꝝ operacyon. And the maner to take theym of, is to put the tayle of the proue vnder the ſyl/ & to cut the threde of the ſayd tayle of the proue/ and in puttynge the flat of the proue aboue the lyppe wherby þ̄ threde is drawen out, for dyede of drydyng the wounde.

Queſtyons vpon the maner to make

and to applycate the bolſters.

Demaunde. What is the maner to make bolſters? Anſwere. Aunciently they were made of fethers ſewed betwene two whyte clothes/ and therfore are they called plumeeaulx or pylowes of fethers in frenche. And bycauſe that they behoued to often to be renewed & remoued/ which was ouer anoyous/ it is founde to make them of towle or flax of heimp wel boucked and clenſed/ and ſom tyme with wol or cotton/ and ſom tyme is put ſoft and thynne clowtes in two or thre foldes or mo/ as it nedeth.

Demaunde. Wherefore ſerueth the bolſters? Anſwere. To ſtay and conpryme the places diſſolued/ and conſort the natural heate of the membre

membre vnioynite / and to beffende y greates of the
lygatures. ¶ Demaūde. Howe ought the bolsters
to be applicade? Answer. Somtyme they be layde
to drye / somtyme they ought to be moysted or ba-
thed in gley of egges, in wyne, or in oyle, as the
dysposycyon requyrez. And they be of thre sortes,
some be thre square, which (Alycen sayth) serue to
biede fleshe / and ought to be layde on eche syde of
the wounde / and the other on the wounde in ioy-
nyng them togyder / and some are rounde that
are layde drye on the other to kepe the naturall
heate, and to rype the rottēnes / & other be square,
and they are layde to beffende the hurtynge of the
lygatures. ¶

¶ Questyons vpon the maner to apply
cate lyntes and tentes.

¶ Demaūde. In how many & what case ought
to be bled lyntes & tentes? Answer. In. viij.
cases. fyrste is yf so be that the woundes that we
wyl enlarge, clesse, or drawe out any thyng fro
the botome / as in depe woundes that haue nede
to be serched for the lycour that assembleth in the
botome of the spaciouste. Secondly they be bled in
holowe woundes / wherin we oughte to engendre
fleshe. Thyrddly in woundes altered of ayre, which
ought to be clesed. Fourthly in woundes brused.
Fyftly in appostumes. Syrtly in woundes that
must be wrought about the bones. Senenthly in
bytynge. And last in woundes vlcres. And all o-
ther woundes without tentes and moches ought
to be

to be vnderstande to be consolydate. **D**emaunde.
Wherfore be tentes and lynes made? **A**nswere.
Some be for to clense the woundes / and they be
made of softe tendre, as of seare olde linnen cloth/
other are made to kepe the lypes of woundes open
and they ben made of very clene towne / or of fyne
clowtes, or cotton, or of quyll of bras or syluer ho-
lowe, as to the nolethyzles for to haue ayre, or in
depe woundes that the rottennes reclose nat but
come out. Other are made to enlarge the oryfyces
of the woundes / & they be made of sponges harde
wrythen or of Gencyan rotes.

Thus endeth the thyrde treaty of this
present questyonary.

There begynneth the fourth treaty of
this present questyonary / in contex-
nyng. iiii. partycles. In the fyrste
partycle is moued & solued cer-
tayne questyons and dyffy-
cultees vpon the maner
of bledynge.

Demaunde.



What is bledynge or blode lettynge?
Answere. Dyuers Auctours haue
gyuen dyuers diffynicions of ble-
dynge. Arnold of the newe towne
in his boke of partyculer opera-
cyon that bledynge is incysyon of beynes / by the
D. j. whiche

whiche inclyson the blode euacueth and the hu-
mours that rene in the beyngs with þe blode. And
Auycen in his fyrste sen, of the fyrste boke of his
canon sayth / that bledynge is an vniuersall eu-
acuacyon of emptyeng the multitude of humours.
And in the thyrde boke of the sayde canon he hath
dysfyned that it conuue euacuacyon of humours.
And Galyen upon the fyrth attycle of the affoe of
Pyocras upon this canon. Quercus flōm ia. &c.
sayth that it is the comyn helpe of pluresy. **Demaunde.** What euacuacion is moſte ſureſt & leaſt
daungerous / eyther the lettynge blode or the me-
dycynne laxatyfe. **Anſwere.** After Galyen in his ly-
tell boke that he made of blode lettynge / that let-
tyng of blode is the leaſt daungerous / for it is re-
ſtraynt whan we wyll, and nat the medycynne / for
after that it is ones taken it wyll do þe operacyon.
Demaunde. For howe many intencions be the
bledyngs made. **Anſwere.** For. vij. The fyrſte is for
to purge / and of this intencion ſayeth Galyen in
the thyrde of his Terapentycke that euacuacyon
for the obiect regardeth all onely þe replecion. The
ſeconde intencion that bledynge is made is for to
dyuerte, and this intencion putteth Galyen in the
ſeconde boke of blode lettynge / it is ſomtyme an-
tyſpatyc / that is to ſay dyuerſyue / and this decla-
reth Galyen in þe fyfth boke of his Terapentycke /
as the flux of blode at the noſe of the ryght noſe-
thrylle, is reſtraynte by the bledynge of the ryght
arme. And whan the lefte noſethrylle bledeth the
blode

blode lettynge of the lefte arme restrayneth it / for
the diuersion of the blode that for the blode lettyn
ge taketh another way / and tourneth in to other
places than at þe nose. And this lyke wyse sheweth
vs Pporas in þe fyfth partycle of his affoz / where
he sayth that yf the hynder parte of the heade dyd
ake / þe souerayne remedy is to make the ryght
beyne of the foreheade be opened / and nat onely
for the euacuacyon that is made by the bledynge,
but lyke wyse for the antispale and diuersion. The
thyrde intencion wherfore bledynge is made is for
to attray as Galen declareth in the boke aboue-
sayde of blode lettynge. Yf we wyll cause the men-
strues of women to come we cause the sophynes
of the fete to be opened / nyghe to þe tyme that they
shulde come / or els we apply to them ventoses w
scarifycacyons in the nether parties. The fourth
intencion wherfore lettynge of blode is made is
for to alter / as sayth Galen in the fourth boke of
his Terapentycke / and vpon the fyfthe artycle of
the affoz / that blode lettynge vnto Lipothomie /
that is to say vnto fayllynge of the hert, sodaynly
coleteth all the body / and restrayneth the feuer as yf
it hadde slayne it. The fyfthe intencion is for to
psestue / and this intencion declareth Galen in
the said boke of blode lettynge, and on the syxte of
affoz, vpon this affoz / that to who soeuer þe blode
lettynge is good & conuenable where as he sayeth
that many dyspose to periplemonie and spyttynge
of blode, to quynsees, to epylence, and appoplexy

were preserved of the said inconvenyentes/by let-
tyng of blode at the spryng tyme. The fyrte in-
tencion is for to lyghten nature/as Galyen decla-
reth in the eleventh boke of his Terapentycke the
xv. chapytre, towarde the myddes of the said cha-
pytre/sayeng that it is than better to cut þe beyne,
nat onely for the fevers synocalles/ but also in all
the other that ar of rotten humours/ and to them
that haue auge and suffysaunt strength therto. For
nature dyspensed ouer all the body is lyghtned by
cause þe thyng that greued it is taken away/
as a great burden lessened and made lyght. The
rest it dygereth that þe oughte to be dygered / and
drypde that þe ought to be drypded/ and retourne
to kyndly operacyons. ¶ Demaunde. What be
they that may well bere the lettynge of blode? An-
swere. To this questyon Galyen in the boke aboue
sayd of blode lettynge sayth that it is they that are
robust and stronge / and that haue byg and large
beynes/ and that be nat to leane, to whyte, & ten-
der. And contrarily the other may scantly suffre it
for they haue but lytell blode / and theyr fleshe is
largely enapozable. ¶ Demaunde. What folke
suffreth nat blode lettynge? Answer. It is they
that are of contrary dysposicions to the dysposy-
cions aforesayde / as whytely coloured and leane
folkes, or ouer fat and werke, þe haue streyt beynes
and tendre folke / & pecyally lytell chyldren afore.
xv. yerres / and olde folke after lxx. yeares / yf it be
nat by great nede and with great cautele / and he
that

that be nat wont to be letten blode, and they that
 haue weyke stomackes / and haue flux of the bely
 dyatryc / and people gullyng, fraungyng, and dyon
 kerdes, & women with chylde, chressy in the fyrste
 and last monethes / as vnto. iiii. monethes / and af
 ter. vii. monethes vnto the ende / and women ha
 uynge theyr floures, and Balis in his fourth boke
 of his Almansoz putteth to them that haue fasted
 and suffered hūger. The steumatykes, & them that
 are wont to diseases of colde maladyes. And those
 that dwelleth in very colde regyons, or vehement
 hote. ¶ Demaunde. Howe many and what veynes
 are to be let blode in the body of mankynde? An
 swere. As Haly sayeth in the nyynth sermon of the
 seconde parte of his boke / de regali dispositione /
 there be. xxiii. Of the whiche there be. xii. amyd
 the armes / that is to wyte two medyanz, two ce
 phalykes, two basilykes, two affelleres, two cuby
 talles, and two seynalles. And in the heade there
 be. xiii. That is two behynde the eares, two in the
 angles of eyes, two organykes, two on the sūne
 of the heade, one on the foreheade, one on the hyu
 dre parte of the heade, one on the nose, and two vn
 der the tongue. And there be. viii. in the fese, two
 on the knees, two sopheynes, two scyatykes, and
 two at the ancles. Howbeit Albucroslas putteth
 in all but. xxb. That is to wyte. xv. in the heade. v.
 in the armes, and. v. in the legges. ¶ Demaunde.
 Is it lesfull and conuenable to let blode on the ar
 teres? Answer. Yea, howbeit it is very doubtfull /

and yet may ye let blode at the arteres of the temples and behynde the eares. ¶ Demaunde. Howe ought the arteres to be opened? Answer. It is better to cut them thozowe then otherwyse. ¶ Demaunde. In howe many maners ought y beynes to be opened? Answer. After thre maners, that is to wyt the comon beynes be cut in length, the partycles ouerthwart / and are cut thozowe and be canterysed. ¶ Demaunde. In what quantyte ought the blode to purge by the blode lettynge? Answer, It is nat possyble to measure the blode lettynge by certayne rule / for all medycynall euacuacyons ben coniecturatyues as Galyen sayeth in his fore sayd boke, and in his seconde boke of his Terapentyke. Howbeit Arnolde of de villa noua the newe towne after the doctryne of Ypocras measureth it by coniecturacyon / sayeng that in blode lettynge is nat to be consydered the quanty of the blode all onely / but also must be consydered y tyme, the regyon, the aege, and the dysease. ¶ Demaunde. Which of the sayd consyderacions that ought to be had to measure the quantyte of the bledynge be mooste necessarye / and that ought synghulerly to be consydered? Answer. There be two amonge the other / that is the strength of the malady, and the vertue / for yf the malady be great and the necessarye and the vertue be stronge, a greate bledynge ought to be made for one tyme. And yf the vertue be weyke and the necessarye greate / it ought nat to be done so moche at one tyme / but ought for to be
wytzdrawen

withdrawen & taken away at two or thre tymes/
after as the vertue may suffre at once. And this to
do oughte to be consydered the poulce / and whan
it is seen that it alpeneth to vnequalyte / and that
it minissheth the beyne ought to be stopped. This
lykewyse ought to be consydered the colour / for yf
it chaunge to better disposicion & colour / it ought
to be stopped. As it appereth by Galyen in þe fyfthe
boke of Charpe dyscales. And the great bledynge af
ter Galyen and Auycen is of two pounde / and the
least of halfe a pounde / & the meane of one poude.

Demaunde. At what houre / and at what tyme
oughte the bledynge to be made? **Answer.** At all
tymes necessarye and constraynte. The tyme con
straynte is the tyme whan the bledynge ought to
be made / and can nat be in any wyse carped / with
out moze danginger wherunto ought nat totally to
be regarded in thynges that shalde hyndre or let
it / yf the lettynge were nat so greate (as sayeth
Bernard of Gordon) þe there myght ensue greater
inconuenyence. In suche case it may be correcte &
toured to some other euacuacyon / as in a chyld
that hath a feuer synocall in stede of lettynge blode
to be bled. Howebeit that Auyzar let his sone
blede that was but thre yeres olde, & healed hym.
Auerois recounteth in the seuenth boke of his col
lyget, in speakynge of this tyme, and this houre,
at all tymes, and at all houres, as well by nyght
as day, and ought to let blode without any delay.
The tyme chosen is the tyme conuenable to do it /
after

after the instance of the bodyes aboue / and the
dyspolycryons belowe / as to the dyspolynge of the
bodyes. That is to wyt that the moue haue good
lyght / as of. vii. ix. x. xi. dayes in encreasynge, or of
xvii. xix. or. xxi. in wanyng / and neyther be in con
iunction nor oppolycryon / & that she be in a good
place, and good sygne / & fre of all yll sygnes. And
mayster Arnolde de villa noua sayeth in his affor.
That to let blode is best aboute the myddes of the
thyrde quadre / bycause that than be but lytell con
densed, no renmatizanted. And the salernytans do
chuse the bledynge at dyuers houres / after that
at dyuers houres the humours haue theyr conrs.
Neuertheles it is to be noted as touchynge these
thynges that are sayde / that there where as the
two influences may nat both togyder overcome.
The Physycyen or Cyrurgyen ought sonest to slep
at that þ is best knowen vnto hym / that is to the
influence here beneth / whiche is effecte of the dys
polycryon aboue. **Demaunde.** Howe many and
what condycryons oughte the workeman to haue
that wyll dyspose hym to let blode. **Answer.** He
ought to haue foure condycryons. Fyrste he ought
to be yonge, bertuous and stronge / so that he be
nat caduke nor chakyng of his handes. The se
conde is that he ought to be of good sight, that he
maye well dyscerne the beynes on þ places where
they be. The thyrde is that he ought to be accusto
med for to do it. The fourthe that he ought to be
furnysshed of bendes and cotton / and red powdye /
bycause

bycause that he may ouercome emozogie yf it hap
to come. ¶ Demaūde. What ought to be the ma-
ner to let blode? Answer. Fyſt he ought to rub
the place well all about that he wyll let blode/and
than he ought to take a lyſt oz a gyrdel wherewith
he muſt bynde the membze hygher than the place
where he wyll make the openyng. And than he
ought well to holde the place where the beynes is
that he wyll open/ and ſeke it with the ende of his
fynger/and than open it ſoftely/and pearce it nat
thorowe/ but ought to reyle ſomewhat the poynte
of the launcet bpwarde for feare to hurt þ artere
oz the ſynewe / and his euacuacyon thus ſufficy-
ently done, to take awaye the gyrdell that it was
bounde w/ and dilygently cloſe the wounde with
a lytell cotton and bende it. ¶ Demaūde. Howe
ought he to be governed that wyll be letten blode
befoze he do blede/and after that he hath bled. An-
ſwere. To the fyſte demaūde I ſay oz he be letten
blode/ yf he doubte that the blode be groſſe / oz in
colde toether as in wynter/ he ought to walke a ly-
tell and trauaile/ oz be bayned the day afore/ ſpe-
cially yf he ſhulde blede at any lytell beyne of the
handes oz fete. And yf þ beynes as yet appere nat
wel, a day befoze he muſt haue a plaſter of leueyne
And yf he doubte of his ſtrengthe that he were to
weyke / oz he blede gyue hym a toſſe with wyne/ &
than procede and make hym blede ſyttynge yf he
be ſtronge. Yf he be weyke let hym lye in his bedde
ſomewhat reyled. To the ſeconde demaūde howe

R. 1.

he ought

he ought to be governed whan actually he is let
blode. fyrste yf he haue rynges oz stones that ha-
ue specyall vertues for to staunche that he leane
them of. And than whan y opening is made gyue
hym a staffe in his hande/ and that he remoue his
fyngers and coughe/ and that he be a lytel stryken
on the hande and choldres. And yf the wether be
colde/ oz that ye doubt that the blode be to grosse,
oz that ye make fecundacyon/ ye must make an ope-
nyng longe ynoughe. And in wether/ and oppo-
syte dysposycon ye must make it lesser/ and yf the
vertue be weyke ye must haue colde water all redy
for to rubbe hym. And make hym other thynges
that are accustomed to be made for sayleng of the
hert, yf his herte do faynte. As to the thyrde que-
styon, howe he ought to be governed after the ble-
dyng/ I say that yf for the bledyng he chaufe, ye
must gyue hym some of a pomgarnade to eate w
a lytell colde water, by h councyll of Galyen/ and
yf he be nat chauffed gyue sauge leues wet in wy-
ne. And then lye hym vpryght vpon a bedde decly-
nyng somwhat on the syde that he hath blede on/
and close the doze and the wyndowes/ so that by
ouer moche light his eyen be nat troubled. And an
houre after, (nat before) let hym eate temperatly &
nat gredyly/ & let his meate be of good substance
and qualyte/ and that it engendye good blode and
rectify the yl yf any be, and let his drynke be moze
than his meate/ but nat so moche as he is wonte.
And yf he be accustomed to slepe. ij. oz. iij. houres/
after

after let hym slepe a lytell. Howebeit Myrcen for-
byddeth holly the slepyng soone after lettynge of
blode/for the cōfraction that than after ensue in
the membres / & that the pacient take good hede
that his beyne open nat agayne / and he ought to
kepe this rule thre dayes after. **Demaunde.** Is
the Cyrurgyen bounde to haue the knowledg of
the blode that is drawen? **Answer.** No, but the
beholdyng of the said blode belongeth to Physy-
cyens. Neuerthelesse for to comforte hym & hath
bled / & to reioyce hym he oughte to lōke on it, and
tell hym that his bledyinge was good / for & blode
that is drawen was good / and that is better that
is remayned, and yf it be yll it was a good bleding
for hym. **Demaunde.** If the Cyrurgyen wolde
haue the knowlege of the blode & he hath drawen
by the blode lettynge / howe shall he dyscerne the
good from the bad? **Answer.** For the good is it
that in his substance is neyther to thicke nor to
thynne, and that is frangyble / and in his colour
is redde. In odoure pure, and in sauour swete and
amyable / and the yll blode is it that is denoyde of
the sayde condicions, as the coleryke & is to thynne
and yelowie and bytter / and is sharp in smell. And
the melancolyke blode is thicke and blacke, or ye-
lowyshe drawyng to dymme, & aygre in sauour.
And the blode flegmatyke is thicke and gleymy /
and whyte in colour, and swete in sauour / and the
blode where as is moche water betokeneth that
the pacient was a good drynker / or that his reys-

nes be feble and weyke. And that that is grayerla-
lous, and of coloure and substaunce of aſthes / be-
cokeneth that he is a lazar / & the blode blacke and
aſhy is yll, & betokeneth corrupcyon of humours /
and dyſpoſycyon to feuers and appoſtumes / and
euyl puſtule & blaynes. And þ which is thyrke / and
the ſkynne oter ſtronger, ſo þ ſcantly it wyll breke /
ſygnifyeth diſpoſycyon to opilacions. And þ blode
that hath the coloure of greas and blode, ſygnify-
eth coldneſſe, or ouer great heate and aduſtyon.
Of the which thou ſhalt knowe the dyfference by
the behauyng of the body. And the blode that can
nat congele, ſignifyeth that he is waxen colde and
vnnatural. And that that congeleth in competent
tyme, as in halfe an houre, ſygnifyeth that he is
naturall. And of all theſe maners and ſygnifyca-
cyons it is very good for the Cyrgygen to cal the
Phyſycyens bycause of partyte knowledge.

¶ Here endeth the fyrſte partycule
of this treatyſe. **¶**

¶ And here begynneth the ſeconde
partycule wherein is moued and
aſſoyled certayne queſtyons
and dyſſicultees vpon
the maner of vento
ſynge or box-
ynge.

¶ Demiaunde.

Demaunde.



What is ventosyng. **A**nswere. It is the puttyng of bores vpon any membze for to expuls the mater betwene the skynne and the flesshe.

Demaunde. What are ventoses? **A**nswere. Ventose is an instrument made in maner of a bore with a streyt necke and a wyde bely. **D**emaunde. Where of ought ventoses to be made? **A**nswere. After Albucralis they be made of thre thynges. Some of hornes, some of glasse, and some of brasse. **D**emaunde. Howe many fourmes is there for to vse ventoses/ and what is theyr effectes? **A**nswere.

Some be with garlyng/ and other without scarifycacyon. Those that be done without scarifycacyon draweth the mater out selyng, and by other contrarily. **D**emaunde. What dyfference is betwene euacuacions done by blode lettyng, by ventosyng, and by snayles blode sobokers? **A**nswere.

The moste dyfference is of blode lettyng/ for it draweth the blode deper than the boorynge or the snayles/ and the snayles deper than the ventoses/ whiche proprely draweth but betwene the skynne and the flesshe. And therfore Auyccen sayeth by they purge more the thynne blode than the thycke/ and more the vpperest than the nether. **D**emaunde.

For howe many and for what intencyons are ventoses applicate with garlyng vpon a mans body? **A**nswere. For .xij. intencyons. Some generall,

R. iij.

and

and some ptyculer. The generall is made to clesse
sensyblly / and haue the place of a blode lettynge /
whan blode lettynge dare nat be done for dyuers
thynges that letteth blode lettynge, as in a chyld
of .xiiij. yere olde, & in aged folke aboue .lxx. yeres.
And for this cause Maycen calleth vnto soles curates
of þe heynges. The .viij. intencyons wherby the sayde
vnto soles is applyed, is taken of the places þe they
be sette to. The fyrste is to purge the mater of the
heade, and the parties therof / and therfore they
are applyed in the nape of the necke, and kepeth
the place of the cephalike bledynge. And therfore
they be good for the dysseases of the eyes, to the in-
fections of the face, and synkynge of the mouth.
The seconde intencion is for to clesse the spyr-
tual maters / and therfore they must be applyed be-
twene the shulders / & kepeth the meane for blode
lettynge of the medyan / and therfore they be con-
ferent to the dysseases of asma, palsy, & spettyng
of blode. The thyrde intencion is to empty the ma-
ter that is conteyned in the nutryptye membes /
and therfore shulde they be applyed to the raynes
and to the loynes / and there they take the place of
basilica / & therfore they auayle to the opylacions
apostumes, and dolour of the lyuer of the reynes,
and scabbes of all the body. The fourth intencion
is that it is applyed in the myddes of the arme, for
the ache & paynes of the parties therof. The fyfth
intencion is for that it is applyed in the myddes
of the thyghes and the legges nygh to the ancles,
and

and applyed there is in the stede of the blode lettyn
ge of the sophynes/ and therfore they prouoke the
floures to women/ and causeth them to presse, and
ease the paynes of the matryce and the bladder,
and cōfereth to the gowte of the fete & euyl sores.

Demaunde. For howe many/ and for what in-
tencyons the ventoses applyed without scarifica-
tyon? **Answer.** But for one generall intencion/
and for .xj. partyculers. The intencion general is
for to drawe, and the partyculers do vary after the
places that they be applyed to. The fyrste place is
vpon the ypocondries to reduce & dyuert the blode
of the nōsethylls after Galien in the fyfth of his
Terapentyke sayenge that whan the ryght nōse-
thyll both blede, for to staunche it & ventose must
be applyed vpon the lyuer/ and whan one bledeth
at the left nōsethyll it must be applyed on & mylt.
The seconde place where they be applyed is vnder
the brestes for to staunche and dyuerte the floures
of women, as Yporras sayth in & fyfth of his affo,
and as Galien declareth in the begynnynge. The
thyrde place where they ought to be applyed is on
the interyour parte of the heade for to reyse the
euels/ & to staunche the reuome. For to drawe the
depe mater outwarde as Galien declareth in the
xiiij. boke of his Terapentycke/ and for that cause
they be often applyed vpon & appostumes that be
in the clensyng places/ the which Auyren byddeth
to be drawen out asmoche as maye be. Lyketwyle
they be applyed for & same cause vpon & thyghes/
for

for to prouoke floures in women. And also nyghe
to the appostumes of the ioyntes / to wdrawe &
desfende that the sayde appostumes do nat bryde /
and to put ferof the humours fro þ sayde ioyntes.
The fourth place to apply them is vpon the brea-
dyng of synewes, in palsy, for to heat them as Auy-
ren sayeth in the thyrde boke of his Canon in the
Chaptour of palsy. And Galyen in the thyrde boke
of þ interyours, where as he proueth agaynst Ar-
chygenes that the brayne is prynciple and begyn-
nyng of the bertue anymall. The fyfth place to
apply ventoses is vpon the bely in colyke passyon,
for to resolue and vnuapen the vctosite, and cease
the payne. The. vi. place is vpon the matryce, and
vpon the bowelles for to reduce and withdrawe
them to theyr places, as Auyren sayth in his thyr-
de canon. The. vii. place is vpon the rybbes & lyke
bones for to reduce and retourne them in to theyr
places, tohan they are broken or dysioynted. The.
viij. place is vpon the wayes and poores wherby
the bryne passeth from the reynes to the bladder /
as Auyren sayth in the thyrde boke of his Canon.
The. ix. place is vpon the eares & gappes of depe
woundes, for to drawe out the fylth or other noy-
aunce yf there were any. The. x. place is vpon the
necke for to enlarge the wayes of the bryeth and of
the meate. The. xi. place to apply ventoses is vpon
benymous bytynge and blaynes to drawe out the
thicke benym. ¶ Demaunde. Howe ought they to
gouerned that must be ventosed befoze & after it.
Answer.

Answer. To the fyrste answereth Galien in the
thyrde boke of the cretyke dayes, and the same pro-
ueth Albumazer i his great introductory that the
chosen dayes for to applye ventoses is whan the
moone is ful & nat in the wane. For as the moone
encreaseth in lyghte / lykewyse encreaseth the hu-
mours within the body / and as it waneth so des-
creaseth þ humours & withdraue them inwarde.
And therwith it ought to be an australl day / that
is to say hote and moyste / and the ventoses ought
to be plyed fro two of the clocke vnto thre. And af-
ter þ intencionys of doctours / fyrste þ place ought
to be bathed and fomented (whiche shulde be ven-
toled) with warme water yf the blode be thicke /
but yf it be thynne it is nat nede at all, for it shuld
be daunger of to moche resolucyon / and that the
strength shuld weyken. And it is to note / that ne-
uer scaryfieng ought to be made but fyrst ye must
put to the ventose dnye, bycause the blode must be
drawen or it be boyded. As to the seconde question
it is to be noted as is afore spoken that there be
two maners of ventoses. Some be of horne / and
some of glas. They of horne are applied in suckyn-
ge. They of glas with towne put in to the ventose /
and fyre in the thooe and layde on the flesshe / than
the fyre quencheth where the ventose taketh. Or
after Albucralis / take a lytell candell of waxe and
gyue it a lytel stey belowe that it may holde ryght
bpon the flesshe, and lyght it, than set on the ven-
tose, and the candell wyll quenche and the ventose

take holde. And the Cyurgyen oughte with his
handes to rubbe all aboute the place to moue the
blode to it. As to the thyrde questyon after that ye
haue applyed and set to the said ventose by two or
thre tymes yf it be nede whan it is taken away ye
ought to make certayne scarifycacyons very depe
with the rasour/ and than wype and drye the blo-
dy place/ and than ones agayne set to the ventose
as ye dyd befoze/ and kepe it on halfe an houre tyll
it be halfe full of blode, and then take it away and
wype the place, and set it on agayne, and holde it
there moze or lesse tyll ye hane suffycently halfe a
pounde of blode, or to a pounde, after the tenour
of the strength the quantyte of the replexyon. And
yf after the fyrste appolycyon after the scarifyca-
cion yf it blede nat wel rub the place wth the mouth
of the ventose, or gyue it small fyllyps with your
nayle/ and garle it a newe that it may blede well/
and whan it hath ben ventosed wype and drye the
place/ and than anoynte it with oyle of Roses or
other oyntement to mytygate the smert / and go-
uerne the pacyent as is aforesayde of them to be
letten blode. ¶ Demaunde. Shal they be set bpou
brestes of women or other softe place? Answer.
Nay, for daunger that it do nat entre to depe in
quantyte, & may nat be had agayne. ¶ Demaunde,
Yf the ventoses wyl nat hold whan they be set on,
what ought the Cyurgyen do to make them faste?
Answer. He must bath and foment the place all
about with warme water in such wyse & so longe
that

that the eye entre nat. **D**emaunde. Is it nede
full for to contynue & kepe them longe? **A**nswere.
No, specially aboute the pꝛincipall membris that
are the mynes of strength / for behynde the necke
they hurte the mynde / and behynde the shulders
they annoy the herte / & in the ryght ypocondꝛe they
nope the lyuer. *~*~*

Thus endeth the seconde partycule
of this treatyse. ~

There begynneth the thyrde party-
cule of this treatyse / Where as
be moued and astoyled some
dyfficultees & questyons
vpon the maner to
apply blode souc-
kers or horse
leches.

Demaunde.

Wherfoze are horse leches ap-
plyed? **A**nswere. For to vnder-
stande y^e solucyon of this que-
styon is to be noted what horse
leches be. They ar wel known
to be certayne lytell blacke wor-
mes lyke to Myce taples and haue small yelow
streykes on theyr backes somwhat brownysshe vn-
der

der the bely / and to the question they are put and
applyed to drabwe oz soucke as is beforesaid. ¶ De
maūde. Whiche are the blode suckers that ought
to be chosen / and which are holsome / and whiche
are daungerous and oughte nat to be applyed in
any wyse. Answer. They that be good are foude
in clere waters / and they that be of a lothsome co
loure with great heades, and that be rotten, and
foude in noughty waters be daungerous, euyl,
and venymous. ¶ Demaūde. To what bodyes
and to what membris ought they to be applyed.
Answer. They ought onely to be applyed in bo
dyes boyde of replexyon / for in cacechymyke bo
dyes and replete they ought neuer to be applicate
as touchyng the places and membris that they
oughte to be put to / they are applyed but onely to
suche places as ventoles can nat be set, as to sy
newes, in the lypes, gūmes, & in places drye and
scarce of fleshe, as the fyngers and ioyntes. And
Thederyc wylleth that somtyme they be set vpon
apostumes of the clenlynge places, whiche are of
dyffycyle curacyon and maturacyon / & some wyll
haue them set on emoroydes for to open them. ¶
Demaūde. In howe many maladyes are blode
suckers good. Answer. Auycen sayeth þ they be
good to scabbes, to emoroydes, and to apostumes
of the clenlynge places as it is sayd. ¶ Demaūde.
Howe shulde blode suckers be applyed. Answer.
They ought nat to be applyed whan they are new
taken / but kept in freshe clere water all a day tyll
they

they haue purged of all that was in theyr belues.
 And than rub the place that ye wyll put theym to
 tyll it do wexe ruddy / and washe it or anoynte it
 with a lytell blode, or garse it with a rasoure that
 some blode yssue / & than put them to with a rede
 or your handes / and put them in two or thre pla-
 ces as nede shall be. And whan they haue wel suc-
 ked and drawen tyll they be full, they wyll fall of
 by them selfe / or els put a lytell byneygre on theyr
 heades, or whyte salte, or aloes, or seperate theym
 with a horse heare or a fyne threde. ¶ Demaunde.
 Howe shall the place be ordred after that they are
 fallen of? Answer. Rub and washe it with salt
 and byneygre. ¶ Demaunde. Yf after the extraction
 and fall of the woorme there folowe emorozgie or
 to great flux of blode, what ought the Cyurgien
 to do? Answer. To staunche it with a playster of
 Bolarmynke galles, balastye, & other that stan-
 che blode. ¶ Demaunde. Howe ought he to be ru-
 led that hath ben blode sucked after that they
 are fallen of? Answer. He ought to be ordred
 as they that be let blode, as it is wyrt-
 ten in þe fyrste partycle of this trea-
 tise / and he ought to take
 a tryacle for doubte of
 ventosytees that
 blode suckers
 do brede.

¶ Thus endeth the thyrde partycle of
 this present treatise.

There foloweth the fourthe partycle/
Where as be moued and soyled other
dyfficultees touchyng the maner
of canterisynge oz searynge.

Demaunde.



What is canterysacyon? Answer.
It is an operacyon made wth fyre
artyfycially in y^e body of man for
certayne vtulytees. **D**emaunde.

Howe many maners of Canteres
be there? Answer. Two maners

Some are actualles and they appere sodenly in
effecte; as they that are made wth instrumentes of
metall, and brennyng/oz with the rote of Arysto
logie, oz of Affodylles that are soze hette, oz with
water, oz with sechyng oyle layde to the place, co-
nyngly & nat at aduenture. Other are potencyall
whole operacions are nat so sensible nor so soday-
ne, but appereth afterward as they that be made
with bzëning oz ruptycke medecines. And there is
two maners of theym. Some are of stronge op-
pressyon, and maketh scarres as lyme & sope and
anacardus. Some other thyzleth more lyghtly
and make no scarres, but blysters as canterides,
flamule, and pantalapina. **D**emaunde. Whiche
canteres are the surest, the actualles, oz the poten-
cyalles? Answer. The actualles, bycause y^e action
of fyre is mooste simple. And also it hurteth lesse the
nexte partyes, and pryncypall membres than the
action

action of rupture / for it is greatly suspecte to the
pꝛincipall membris / and therfore it ought nat to
be applyed , but yf case be that the pacyente were
faynte herted and durst nat abyde the fyre / and in
case that ye wolde apply canteres lastly and for to
purge / for in suche case the rupture for the payne
that it maketh and for the byg scar that it leueth,
and in weykyng of h place is cause of bygger flux
of blode. ¶ Demaside. Which is moſte pꝛofytable
to make actual canteres with golde or with yꝛen?
Anſwere. In pꝛyncypall and tendre membris, as
the eyes it is better to do it with golde than with
yꝛen. Howbeit in other mēbris it is moze behoue
full to do it with yꝛon as ſayth Albu. For the fyre
may be better eſtemed in h yꝛen than in the golde
or in ſyluer bicauſe of theyꝛ colour, but yf it were
a goldſmyth that is wonte therto. ¶ Demaunde.
Yf actual canteres be neceſſarye, and to whome,
and wherewith. Anſwere, I yꝛſe they be neceſſary
to conſerne helth and to heale diſeaſes, and kepeth
the robome of pꝛofytable purgynge, as blode let
tynges, and clenſynge by medycyns ſaratyues, in
ſuche that may nat ſuffre them. And the reſt that
remayneth after the purgynge it correcteth in
great and ſtronge dyſeaſes, where as it is wonte
to be gyuen. Secondly they be neceſſary and con
uenable to be gyuen in all dyſpoſycyons of mala
dyes / and ſpecyall in materpal maladyes, ſauſe in
ſuche as are hote and drye / wherin they do many
euyles / and that it is true that they be pꝛofytable
in the

in the other fyfte dysposicions, and colde dysposi-
cions and moyste, in as moche as it contraryeth
them holly. Thyzdy in hote and moyste dysposi-
cions in which suppose that holly they do nat con-
trary, neuerthelesse they contrary accydently/in
as moche as it boydeth the cause of the maladye.
Howbeit it is to be noted that suppose a cantere
be a profitable remedy & very conuenable, yet it is
nat now adayes so moche in vse as it was wont
to be for the abusers of the arte and that exerceysed
it, the whiche indyfferently and in all dysposi-
cions, that is to wyt in replecion or otherwyse ap-
ply them. And it is euyl done / & many euylles fol-
loweth therby. And therfore good Cyrurgyen be-
ware ryght well, that in a persone ful of humours
good or bad neuer to apply Cantere without pre-
cedent purgacion. ¶ Demaunde. For howe many
and what brylytees are canteres made and ordey-
ned. Answer. For. xij. brylytees. The fyfte to com-
forte the membres, for they chaunge and drye the
membres that were dulled with colde and humy-
dite. And therfore Galyen sayeth of the auctoryte
of Ppocras, that the drye thyng is neresst the hole
thyng / and the moyste thyng ferdest of. The se-
conde brylyte is to withstande & defende the mem-
bre from corruption. And therfore Auyten in his
fourth boke comaundeth them to be done rounde
about the estionenes sores spredying or compas-
syng, and to corrupte bones. The thyrde brylyte
that Auyten putteth is to resolue the coarcted ma-
ters

ters in any membre / and therefore byddeth Abu-
crasis and Haly abbas that they be applied to the
paynes of the ioyntes, & great doloure of þe heade.
The fourthe btylte is to staunche the blode, as
Auyten putteth, and Galyen in the fyfth of Tera-
pentye / bycause they make scarre. The fyfth bty-
lyte is purging olde fluxes as the eyes, & of all the
body, & this brilite putteth Arnolde of billenenfis.
And for that cause be the cetons & canteres done
(behynde the necke,) and in the fontenelles of the
lacertes where as one is deuyded from the other)
vnder the sayd lacertes a two or thre syngers fro
the ioyntes. The syxth btylte that Galyen put-
teth is to entrebzeake, and intercyde the matter.
And for that cause are the beynes of the temples
canterysed / bycause that the mater rēne nat in to
the eyen / and in ruptures that the bowelles shall
nat descende, and in the cyrcuyt and next places to
wpyked sores. And of this btylte Arnolde of bylle.
maketh an affozysme / where he sayeth þe ren-
nyng can nat be diuerted nor yssue kyndly / & that
his abiden may be cōpetently clenled by canteres.
The. vii. btylite is for to drabwe out the superfluy-
tees. This btylite the cōmon vsage approueth by
operatyon of apostumes by canteres, and by cut-
tyng of kynelles, & extyrpacyon of fleshe quyeke
or deade. Demaūde. Which are the places and
partycle of actual canteres? Answer. After meny
of this tyme there be. vii. The fyyste is applyed to
the toppe of the heade wherto the mayster synger
may

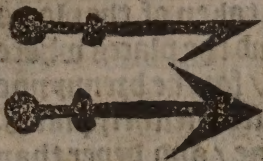
may teche begynnynge a sparrie fro nyghe to the
rote of þ nose stretching vppwarde / & the doctours
wyll that there ought to be applied a rounde can-
tere with an okuare for to resoluie the brayne and
dyuert the retpose maters in the subiecte places
by lowe / and some depe them to the bone / & other
rase & make bare the spylle table of the scul. Howe
beit Al. approueth it nat / and the sayde canteres
applied to the sayd places auayleth to ydlenes, fal-
lynge euyll paynes of the heade, and to rennyng
of the eyes, to ptyfke, and to all rebomes. The se-
conde place to applye canteres oughte to be in the
fleshe of the heade behynde in þ noddle. And they
ought lykewyse to be applied rounde with an oly-
uare / and anapleth for to heate and conforte the
heade in palsy, in tremblpage of lymbes, crampe,
and to paleazery. The thyrde place to applye can-
teres is on the eye lyddes to correcte them & reyle
them / and is done with a cantere mytilyn in fiede
of pytche, for to close þ holes or places of þ drawen
beates, to let theyn growe agayne / and ought to
be actual, that is in maner of a nedle. Lykewyse
they be applied to þ lachrymalles to consume the
superflue fleshe / and is done with a small actual
cantelayne nygh to the nose, for the fystula, & with
a quyll. Lykewyse to þ temples with a cantelayne
to close the beynes, to staunche the rebome that fal-
leth ouer the eyes. And it is applied to the nose w
an actual throughe a quyll or rede for to consume
the synke. The fourth place is for to apply theyn
within

with in the bunlle for to cutt it with a sharpe can-
tere throughe a quyl. The fyfth place is the necke
where as cetons are applied with tonges cetoned
oz with a nedle cetoned behynde the necke in the
pyt/and they are applied to departe the humours
that rene to the eyes/as Lanfranke sayeth. And
other say that they haue sen by experience & rōde
canteres applyed to the sayde places & lefte longe
open heale the madnes, and the franly, & suryous.
And Galyen in the. xiiij. of his Terapentye sayeth,
that a ventose made on the noddle is good helpe
for retowmes that descende ouer the eyes / and for
the moste helpe so dyd Gnydon. The syxth place is
in the fore parte of the necke vnder the chynne (by
the counceyll of some maysters) for to cense & ma-
ter of gout rofe / & other infections of the face and
mouth / and they wyl that there be applyed a can-
tere with cetons. The seauenth place is on the ho-
moplate vnder the fontelles of the armes thze fyn-
gers fro the ioyntes, where as manifestly is deu-
ded the lacert from the lacert with a cantere and
rōde clauall with heade and plate perced. And in
the sayde place is applyed inwardly the canteres
for remedies of the face, & fore parte of the necke.
And applyed in the sayde place outwardly on the
arme, is for dysleases of the heed, and hynder parte
of the necke. The. viii. place to applye canteres is
on the partyes of the brest oz thorax vnder the fur-
ciles with a rōnde cantere oz cetons for dysleale
called asma, oz shortnesse of brette, and dysleale of
the

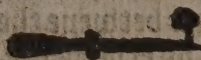
the lungpype. And lyke wyse they be applyed vnder
the arme holes for the paynes of the sholdres and
to cleanse and appale p leproy / and lyke wyse for the
dyssease of eptimace, or apostumes of the rybbes is
openyng made with a knyfe anfall to drabe out
the rottēnes / howbeit it is dangerous of the ly-
fule or of death for the wepkenes of the herte / by
cause of the ayre that thylleth in at the openyng
as Albucrasis sayeth. The .ix. place is on the fore
parte of p bely on the stomacke with rounde can-
teres, or canteres with cetons, that kepeeth it bet-
ter open, for the dysseases of the stomacke, or on the
lyuer, or on the mylte, for the dysseases of the sayde
membres. And vnder the nauyll for the water of
pyropepy. And Albucrasis and Haly do them with
clauallles, double or treble. The .x. place is in the
flankes for the rupture, and in the coddies for swell-
ynge of the coddies, and flankes, with ceton / and
on the share for the bladder. The .xi. place is be-
hynde on the reynes / and is made with a rounde
or clauall cantere. The .xii. place is on the fenty-
nelles vnder p knee .iii. fyngers bryde, there as the
lacert is delytyded fro the lacert / and is made with
rounde clauallles with place for the purgacyon of
all the body / and the dysseases of the legges. De
maunde. Which are the general brylytees of can-
teres potencyalles. Answer. Potencyall canteres
are profytable / and serue to suche thynges as the
actualles do, cause that they conforthe nat as the
actualles, but they weyken the membres / & ther-
fore

foze be they moze appropried to empty and detine
the humours, open apostumes, and restrayne flux
of blode than the actualles. **Demaūde.** Which
are the partyculer, and profitable places of poten
cyal canteres: **Answer.** Fyſte as touchyng they
partyculer blyſtees, they are taken of the places
where as they are applyed / and the places where
as they are applyed ben ſuche / for the brennyng
potencyalles ought to be applyed i fleſhely places,
bycauſe of theyr depe drawyng / and deper than
the actuall brennynges. Howebeit they be moze
greuous in noble membres. And the blyſters po
tencyall canteres be applyed vpon places betwene
fleſhe and fell, as vnder þe chynne, behynde on the
necke, in the face, on þe angles, and on the handes,
for it holdeth but humours that are betwene the
ſkynne and þe fleſhe, as it appereth by experyence.
Demaūde. Whiche and howe many be there of
actuall canteres, wherto they be vſed, and what
ſhapes haue they: **Answer.** Dyuers auctours
haue vſed and dylcryued the forme or ſhape of cer
tayne. Wyllyam of Salicet diſcrimeth. vi. or. viij.
Lanfranc. x. Henry of Hundeuyl. viij. Howebeit of
all comon canteres Guydon dylcryueth but. vi.
whole names & formes foloweth. **The fyſte** is
called **Cultelere** (of Conſtean) that is a knyfe, and
it is of two maners / one is called **Doxſall** bycauſe
it hath a backe & cutteth but on the one ſyde / and
the other is **Anſall** bycauſe it is made in maner of
a ſwerde cuttyng on both ſydes. And with this
P. iij. Cultelere

Cultelere be the superfluous fleshes cut, and apostumes are opened, and the sores blceres rectified. Of the which Culteres the shapes or fourmes are such as be here figured. ¶



¶ The seconde cantere is named Olyuare because it resemblith a kynell of Olyue, as sayeth Haly abbas in his .ix. boke de regali dispositione in the seconde party, and chapyter of doctions of the heade, and nat lyke to Olyue leafe as wened Lanfrancke, Salicet, and Henry. Also his operacyon declareth it, the shape is thus.

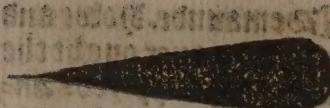


¶ The thyrde Cantere is called Dacteler because it is in semblance of a Date stone / and it is bigger than is the Olyuare / and the fourme is such. ¶

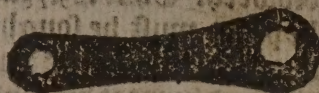


¶ The fourth is named punctuall, which hath the poynte sclemdre and rounde / & it is of two maners. One is made with a rest or platte, because it shall nat perce thorow the skynne / and with this there be Canteres to the dysleases called knottes in the fetenelles / and in the armes and legges. The other is playne & longe in maner of a beme of the bone / whiche is applyed with a quyle / The fourmes of them are such. ¶

¶ The

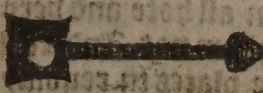


The fylthe is called a
cantere subtiler wherby
the Cetons are applyed
with small tonges brode
and perced. And this is
lygher and more dura-
ble. **R. 20**

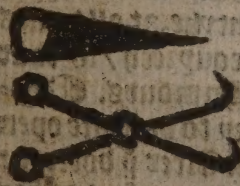


The quyll.

The plate.



The fourme of the se-
conde is suche / that the
punctualles bycause the
name of punctualles do
fall often, a haue nede of
byndyng more cydeous
than these be / the fourme
is suche.



The. bj. is called Cyrculare
whiche hath. b. adiutours to
make. b. canteres ad nodulum
with plate perced of. b. holes af-
ter this fourme folowynge.

The tonges.

Demastide.

Demaunde. Howe and
in what maner ought the
canteres be applyed? An-
swere. They ought to be
applyed in the fourme as
foloweth. That is, fyrste
the place must be sought
where they shall be ap-
plied, and wype it wel and
drye it, than blysse it, after
take your platyne oz quyl



and apply them all colde / but ye must nat let them
lye long / and than gyue the canteres to the worke
man that shall applye them all hote and very fla-
mynges, so that the pacyent feele them nat. And let them
be applyed vpon the sayde places in reuoluyng
them continually from one place to another that
they cleue nat to the flesshe, tyl the rednes begone.
And they muste be harder pressed vpon the bones
than on the synewes, and more lyghtly / and let it
be done as oft as nede shall be. **D**emaunde. In
what tyme, and in what hour ought the canteres
to be applyed? **A**nswere. After Galen in his thyrde
and thyrtene booke of his terapentyke, at all tymes
and at all houres as necessity requyryeth / so that
the body be cleue and nat full of humours. **D**e-
maunde. Howe longe ought they to be kepte open
after the canterysyng? **A**nswere. After his doctryne
of Rog. & of those maysters by the space of. xl. dayes
oz more, by the space of thre monethes / for that is
the

the laste terme of apostumes as Ypocras sayth in
the .vi. partycle of his affoysmes / and seconde of
the pronostyces. And the cause is, for þe vertue con
fortatyfe entreth by the canteres by the foresayde
tyme is euaporate, and the place weyked / and also
there abydeyth repletyon of euyl humours by the
sayde openynge. ¶ Demaunde. How ought the
place to be kept open after the canterysynge? An
swere. They must be kepte open wth tentes or knot
tes of ware, or with water in the whiche is stepe
d and dyssoled the vertue of Euforie, or scamony,
or colloquintida, or of eleboza, after the kynde of
the humour that shall be purged, or with a pease,
or a nut made of the wood of yny, or of Gentian /
and ouer it lay a cole leafe, or an yuy leafe / & ouer
that a linnen cloth thre dowble, and a platyne of
brasse or laton, or of syluer bounde thereon, and be
remoued twyse or thysle a day. ¶ Demaunde.
How must they be ordred that shal be canterysed?
Answer. Thus. Fyyste or they be canterysed they
must be confortyd, and to them declare the btyly
tees and goodnes that canteres wyll do to them /
and yf it be nede to make to holde hym fast, and to
bynde hym well. And after that they be canterysed
ye must apply on the sayd places oyle of Roses (wth
whyte of an egge well beaten togyder and well in
corporate) by the space of foure dayes. And than
apply vpon it a maturatife made with butter wel
wasshed and unsalted / and a lytell wheate flour,
or with some other vinctuous thyng and swete
R. j. with

without salte vnto the scar be fallen / and than to
be dressed & healed as blceres be / saufe onely that
yf ye wyl kepe them open for to purge y^e humours
and the vapoious fumes, or that y^e place had ben
opened longe aforehande. For whiche thyng it
shulde nat be sure to close it without that it were
euacuate by another place, for it shuld be daunger
that the humours that were wonte to rene in the
sayde membre shulde remayne within / and that
peradventure it wold deriuat to other membres
and do moze harme than was before. ¶ Deman-
de. Is it of necessity that after it is closed to open
it agayne, yf it be lesfull to open it in y^e same place?
Answer. Yes, or in another membre nere to it, or
to the next place, as Arnolde of newe towne sayth
in his parabolles. ¶ Demaunde. Yf they that be
canterised with potencill canteres may be ordred
as they be canterised wth actualles? Answer. Yes
saufe that they shal nat be bounde. And also those
that blyster make no scarre, whiche must be well
applyed, correct, and reppimate of they^r malyses.
And after that the blysters be repled perce theym
with cyfours or a nedle, and lay a coleworthe leafe
theron / and couer it with linnen, and ordre it as
ye lyst. And bycause that they be nat blystred nor
make no scar thus they fall within. vij. dayes.

¶ Thus endeth this present questionary made
in the honour of almyghty god / & profyte of
yonge studentes in Cyrgery / wyllyng
to apply their study in y^e same arte.

¶ The

The maner to examyne lazares / &
to approue leprosy meselry / after the
myndes of Doctours.



AS Galven wytnesseth it is greate
iniury be it done to man or woman
to departe & put away theym that
be nat infecte w leprosy, nor touched
with meselry, & nat beyng lazares.
And also it is greate daunger to sup-
porte, haunte, or be with suche as are stryken or
dyleased therwith / for it is a contagious and dau-
gerous malady. And therfore they that ought to
iudge and approue them shulde ryght dyligently
beholde theym & considre the vnyuoke sygnes and
equiuokes also. And nat for one onely token gyue
theyr sentences / but by many conuenaunces / and
specyally vnyuckes. **F**yrste than whan that the
approuers come or cal them dyleased to theyr pre-
sence for to examyne them, they ought to conforzte
them with holsome woordes, and tel them that the
sayd dylease is penaunce salutary for the saluacion
of theyr soules, and byd them to take it pacyently.
And that they feare nat to saye the trouthe / for yf
they were founde lazares it shuld be theyr purga-
toiy in this worlde. For albe it that they were re-
fused of the worlde / yet they were and be chosen of
God. &c. And than cause them to swere to saye the
trouthe / and enquyre of them suche thynges as fo-
loweth. **S**econdly the examyners ought to en-
quyre

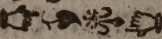
quyre of theym by the pyrmatyfe causes of leproy.
And fyrste enquyre of them yf there were any of
his lygnage that he knewe to be lazares / and spe-
cyally theyr faders or moders / for by any other of
theyr kynred they ought nat to be lazares / but yf
it were by some constellation that inclined equally
vpon a kynred / and specyally on them that dwelt
togyder, and haue one selfe maner of lyuynge / as
we se oftentymes by the tyme of pestylence, yf any
of a kynred be stryken or infect / & also many other
as byetherne, and cosyns, or other parentes soone
after are stryken, & yet or they haue be bozne. For
as Ruycen sayeth in his seconde treatyse the fyrste
fen of the fourth of his Canon in the fyrste chapy-
ter of rottennes. The fyrste cause of rottennes is
meates / and the nourtysshynge that is of euyl qua-
lytees. And for that cause yf a chyld be nourtysshed
of a woman coꝛrupte and infecte in her humours
ought also to be infect. And nat all onely yf the mo-
ther be a leproesse / but let vs beholde also & for the
sayd cause by experyence that they beyng concey-
ued in the tyme that & woman hath her floures /
and that she be nat cleane that scantly the chyld
scapeth leproy, or to be scalled, or tached with suche
infecte dysleales / or that he bere some tache vpon
hym. Also yf the father were fecte and in the ma-
ter wherof he is composed. For as Galyen sayeth
in the fyrste partycle of the efforpsmes of Ypocras
vpon this canon Et qui crescunt. ¶ The thynges
that are dysfolued of an other thyng necessarily
extendeth

extendeth of the nature of the thyng wherof they
are dissolued. Than ought ye to enquire yf he hath
had y company of any leperesse woman. And yf any
lazar had medled with her afore hym and lately/
bycause of the infect mater and contagious fylth
that she hadde receyued of hym. It is to be noted
that a woman is nat so dangerous to be a leperesse
to habyte with a lazare, as it shulde be a man to
habyte with a lazarus woman, or with one that
hath habited newly w a lazare. For all infections
remayne in the matryce of the woman, vnto the
tyme that they be purged by theyr stoures & clen
sed/whiche a man can nat do, bycause he hath no
receptacle where to holde the sayd inuindycytes.
¶ Than ye oughte to enquire of hym yf he hath
had the quartayne feuers / and howe longe syth.
For howbeit (sayth Auyren in his fyrste fen of the
fyrste boke of his Canon) the feuer quartayne de
lyuereth a man of euyl melancolyke diseases/and
wyte yf he hath nat had the emorroydes, and syth
whan. Lyke reason/ the emorroydes kepeth that
he fall nat in to inconuenience. ¶ Than enquire
hym of his dreames/ & yf his dreames be nat terry
ble/and that he seeth blacke thynges, and deuyls/
suche dreames betoken the melancolyke humour
to haue domynyon wherby he is so enclyned. And
wyte of hym how he is wont to lyue/as yf he hath
bled meates with stronge spyre and in great quan
tityte, and strong wyues, or garlyke, lekes, onyons,
and colewortes, olde chese, gotes fleshe, of beares,
D. iij. of

of fores, of melslwyne, oz salt meates, and of vn-
cleue fyssh all at one table, & yf he haue continued
therwith. And also of all maner herbes, and such
meates as brenne the blode, and holly consumeth
it. Than aske yf he hath had great solpitytudes, &
chargeable thoughtes that hath dried hym made
hym melancolyke. ¶ Than ye oughte to beholde
and consydre in your selfe of what complexyon he
is, aswel naturall as accydentall, for suppose that
lepy be a colde disease by incineratio of humours,
yet Auycen sayth, the moste auncient cause of lepy
is the euyl complexyon of the lyuer that is so hote
and drye that it breneth the blode & melancolyeth
it. ¶ After þ the patient hath ben examyned vpon
the fyrste causes that dyspose a persone to be a la-
zare / he oughte to be examyned and approued by
the sygnes of lepy aswel equiuocalles as bnyuo-
calles / and are the sygnes that coueneth onely in
this dysleale / and the equiuocal sygnes conueneth
them in dyuers maladies. ¶ Of the bnyuocal
sygnes. Fyrste than in procedynge as it is sayde to
the knowlege of the bnyuocal sygnes, in folowynge
the doctryne of Ypocras in the fyrste boke of þ pro-
nostikes sayeng. Primo enim egri faciē pnotabis.
Fyrste þ shalt note þ sygnes apperynge in the face
for they are the truest / for all the sygnes bnyuo-
calles are holden there bicause þ in þ face amonge
al other mēbres of the persone is no greater nom-
bre of spyrtes bicause of the. v. organes of know-
lege þ is there. That are the hearyng, speakynge,
eynge,

seyng, smellyng, & felynge / & also it is the barest of
fleshe / & therfore it is soonest alkered of all þ other
membres / & at this cause Gordon preserved a man
at Moutpyllier. x. yeres to be cast out, agaynst the
intencion of all other doctours there, because þ to
kens appered nat in the face, & yet it dyd ouer all
the other membres. **C**fyrste than begyne at the
heryght of þ heed, & beholde his here & his browes,
& plucke at them, & loke yf with þ rote they drawe
any fleshe by the rottēnes & corrupcyon of theyr
fleshe. Such by defaute of nourysshynge is soone
seen. Item fele w thy fyrger yf his browes be nat
grauellous, and ful of graynes, bycause that in al
lepyr the verrue assymulatyfe defayleth. And for
that cause whan þ nourysshing cometh to the mē
bres they may nat assēble theym to the membres at
all / & therfore they remayne grayny / the whiche
thyng mounteth alway nerte the membres bare
of fleshe as is the face. Than beholde his eyeen yf
they be rounde speryally to the domestike partre.
Also lyke wyse yf his eares be rounde & thicke and
rugged. Also yf his nolethylls be wyde outwarde
narow wīn & gnawen. Also yf his lyppes & gūmes
are foule synkyng and corroded. Also yf his voyce
be hoarse, and as he speaketh in þ nose. And also yf
his bzythe and sweate synke, and all that cometh
fro hym / and yf there apere any straytnes of bzyeth
as yf wolde querken / and for that cause haue the
most haunte. Also yf his loke be steyed and horry-
ble in maner of monster. These sygnes be bynuo-
calles

Chack

calles that alwaye betoken leprosy / whan they are
all of the mooste parte of theym with the equyuo-
calles as it shall appere / and such sygnes come in
leprosy by these causes as Auycen sayeth. The fyrste
generacyon of leprosy is in the entraples, & for that
cause the lunges and lyghtes be hurte / & the pye
of the voyce allysteth it, and causeth them to speke
as it were in the nose. And for the rotten and cor-
rupte fumes & mounte bywarde by the conductes
of the brayne, and the heares lessen and fall for de-
faute of good fedynge. And they appere in the face
and in the brest. 

Of the equyuoalles tokens.

The Doctoures put .vi. tokens equyuoalles.
The fyrste is hardnes and tuberosyte of the
ioyntes outwarde as the armes, legges, handes,
and fete, for the drye mater, that is stopped by me-
lancoly. The seconde is a moreswe colour & derke *brocke*
for the blacke melancolyke humoure that corrup-
teth the blode. The thyrde is fallynge of heare, spo-
ken of in the bnyuokes. The fourth is wastynge of
a browne, and chyefly of a poulce, so that whan it
is pynched it abydeth byryght by the consũption
of the sayde muscle. The fyfth is the insensybylyte
of the rotten humours of the outwarde partes ex-
tremytees, spredde within them. The .vi. is blacke
copercous skal and scabbe in the face, and sores on
the body by rotten humours and corrupt, & stryue
with & euyl fumosytees. The seuenth is graynes
vnder & tongue, & behynde the eares / the causes
are

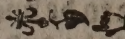
are in the brynokes. The. viij. is bryngge and fe-
 lynge of pyckynge ouer all the body. The. ix. is
 ruggysynes of the skynne in maner of a goos, for
 the greate drythe of the blode and humours. And
 therfore they oughte to be bnclad & water caste on
 them/ and loke yf it take and synke in the skynne by
 cause of theyr drythe / where it semeth that they
 are anoynted they seme so moche to be fat. The. x.
 that they be of yl rule / and are comonly begylers.
 The. xi. that they haue terryble dremes, as I said
 befoze. The. xij. & they haue weyke poulces. The.
 xiiij. they haue whyte bryne, thynne, and allye. The.
 xiiij. theyr blode is blacke and duskyllhe, of leady
 colour, and sandye / & to se this it must be washten
 and streyned. ¶

The maner to let them blode, and
 to washe and strayne it.

Ployne sayth, that there must be a great
 openynge in the veyne whan they be let
 ten blode bycause the thycke blode shuld
 nat remayne and the thynne onely come
 out. And whan it is drawen, consydre the substā-
 ce and the colour yf it be so as is abouesayde, and
 than washe it, and passe it throughe a fayze whyte
 cloth / and than loke on the flesshe that abydeth in
 the cloute / and yf it be graueylous and troublous
 it is a great token. Otherwoyse take salte and me-
 dle it in the blode, and yf it melte soone. Another

R. i.

way

way, take his byrne and bynegre / and loke yf they
wyll myngle togyther. Yet do thus, put some of
the blode in to a basyn full of water / and yf it go
downe to the botome lyke meale it is a token that
he is a lazare. 

Then good Cyurgyen do nat as a folythe iu-
ge that forthwith gyueth his sentence / but fyrste
oz thou gyue it preferre God before thyne eyes /
and consyde dyligently the bnyuocal sygnes and
the equyuocalles, and se yf they agree / but yet ney-
ther iudge a man to be lazarous by the equyuo-
calles / nor for one oz two of the bnyuocalles / nor
by the least of the pryncypalles / but there as the
bnyuocalles in all oz in the mooste parte, and of the
pryncypalles accorde with the equyuocalles of the
mooste parte / and of the pryncypalles.

I I N I S.

Thus endeth the maner for to
examine lazares / and to ap-
proue their diseases after
the intencion of
Doctors.



Here begynneth the
Formularye of the aydes of apostemes
and pustules ordeyned at Parys by
mayster Guydon of Caylliac
Cyurgyen and doctour in
medycynes at Mount
pyllier.

ycause that after the doctry-
ne of Galen in tertio de ingenio sa-
nitatis lyke wyse as of y^e workeman
is the takynge of the essence of the
dysease. Also the science of thynges
wherof it is gyuen it behoueth that it procede of
the same / I than Antydotaire ordynary in the scy-
ence of apostemes wherby the locall remedies of
the same apostemes shall be accomplyshed / but
we must fyrste knowe the matter of the same. And
that done may be foude and chosen the entencyon
curatyse after the natures of them. And I say for
certayne that it is ryght and artypfeyall waye to
worke as it is proued in y^e treatyse before alleged.
Than I wyll put in this present formularye the
knowledge of apostemes & the aydes wherby may
be gyuen locall remedies after the intencyon of
Galen, Rasis, and Auyccen, suche as I can com-
pyse in theyr doctryne. And merueyle you nat yf
R. ii. I haue

I haue nat willed to publyſhe this worke, & haue
kepte it ſecret. For it hath nat ben for pryde / but
for certayne reaſons which admoniſhed me ther
to bycauſe that the wepons that a man may beat
downe his ennemyes with all ought nat to be put
in to theyr handes. For whan one enforceth his
ennemye wytyngly, it is no meruayle yf he fall in
his owne tourne. Than take this lytell Antydo-
ctary in worth. And that howbeit it cōteyneth but
a lytell / yf God lende me tyme and gyue me good
fortune I ſhall perforce me to make it hole com-
plete. In the whiche ſhall be gyuen doctryne and
artificial maner for to orde after Raliſ, Galyen,
Albucraſis, and Auyſen. ¶ And this preſent trea-
tyſe ſhal haue foure chapytres. The fyrſte ſhal be
of the locall remedyes of hote apoſtemes. The ſe-
conde of þe local remedyes of puſtules. The thyrde
ſhal be locall remedyes of colde puſtules. The.iiij.
ſhal be of the exiures Rubrica, of þe cures of hote
apoſtemes. ¶ The cure of hote apoſtemes haue.
iiij. intencionys. The fyrſte is to egal the mater an-
tecedent. The ſeconde to gouerne the mater con-
iuncte. And the thyrde is to abate the accyden-
tes. As of the fyrſte and thyrde I holde my peace / but
of the ſeconde wherby the mater conioynte is go-
uerned is fulfilled by repercuffion at the begyn-
nyng excepte in .x. caſes / whiche I leaue as now
bycauſe of byſſenes, & with repercutis & reſolutis,
and maduratis, in the encreaſyng, and with reſo-
lutis in þe eſtate, and in deſſicatis in þe declynyng.
The

The locall remedies that fulfyll the intention
of the begynnynge be of thre fourmes. **T**he
fyrste is Epitheme de Auicena. *R.* succi sola-
tri, succi super vine, aque ros, acete añ. *z. i.* fiat epi-
thema. **T**he secōde fourme is a playster of San-
dal de auicena. *R.* farine orde. *z. i.* sandalis rubei
psidie, acacie, sumac añ. *z. f.* Epithema predicta q
sufficit fiat emplastrum. **T**he thyrde fourme is
cerot de. *G.* that Nypen alloweth / and is. *R.* Olei
ros. *z. iiij.* cere. *z. i.* fiat unguentum / and be it was-
shed in colde water two or thre tymes.

The locall remedies that accomplysh the then-
tencion of the increasynge ben of. *iiij.* fourmes.
The fyrste is Epithima. *R.* vinum dulce. quart
troy. *i.* aqua ros. aceti añ. quart. *f.* croci. *z. ij.* infun-
dantur per horam, et colet / and make epitheme.
The seconde fourme is de volubili of Nypen /
thus. *R.* maluay. *M. i.* ros. absinthij. añ. *z. f.* fa-
rine orde. *z. i.* olei camomille, aque fabroz, q suffi-
cit ad decoquendum, fiat emplastrum in sethyng
it on the fyre. **T**he thyrde fourme is Cerot of
Camomyl. *R.* olei camomille, olei ros, añ. *z. ij.* ce-
re, *z. i.* fiat unguentum. *20* *†* *3* *Q*

The locall remedies that accōplysh the state
are of thre fourmes, **T**he fyrste is de pari-
taria of mayster Dinus, *R.* paritaria, malue, añ,
M. i. camomille aneti fenu greci, liminis lini añ, *z*
f. olei vini albi, aque fabroz, asmoche as sufficeth
R. iiij, *to*

Diagilon

Basilicon

Diapalma

to sech it & make a plaister. ¶ The seconde fourme is diaquillon comon made thus. R̄. litargiri lib. f. olei comunis quar. iij. musilaginis, altee, fenu greci añ quar. ij. fiat emplastrum cum custodia litargiri. ¶ The thyrde fourme is basilicon triafamarcum de. G. made thus. R̄. cere, resine, picis, spice, licij, olei añ. q. sufficit fiat unguentum. And these two abovesayde haue suche vertues than whan they fynde mater redy to rypenesse they do maturate/and to resolue, they resolue, And the remedies that accomplysh the thentencyon of the declynacyon, be all thynges dyspycatyues and consuinynges of the mater/ and specially dyapalma is moche praysed, and is of, G. in Cathegenis, and is made thus, R̄. aurungie porci veteris, lib. ij, olei antiqui, lib. iij, litargiri, lib. ij, Coperose quart. f, fiat emplastrum cum spatula de palma viridi, bel cane, bel iunipero, and apply it.

¶ The seconde chapytre of the local remedies of hote pustules.

The cure of hote pustules accomplysheth thre entencyons/ but the fyrste two be left. ¶ The thyrde is whiche is egall, The mater antecedent hath two intencyons, and the other is after, before the viceracyon fyrste ought to be mynystred medycyns that be colde, dyspycatyues, & infrigidatyues, with some repercucyon. And herto is the playster of solatra and farnia order are well allowed / and it belongeth to colerykes. But for certaynte vnto sanguynes is appropriate emplastrum of Arnoglossa

glossa / the fourme wherof is after, *R̄*, Arno-
 glossa, *M̄*, i, lentū quar, i, panis surfuris, quart, *℥*,
 ros, aut gallatū, as the faculte of *℥* mater is, *℥*, *℥*,
 and be put with synth water (as maister pilgrym
 sayth, tyll it be thicke, And for the same is *℥* play-
 ster of pomo granato of Auycen proued a experte
 in the one and other regyment, the fourme therof
 is thus, *R̄*, pomoy granatorum, *ij*, seth theym in
 beneygre oz water acetum put therto. ¶ The go-
 uernall accomplisshynge the entencion after the
 blceracyon is to dzye the rottēnesse that is thicke
 and fleshy, bloody, and byzulent / and after nede to
 deffende the ambulacyon in the one and the other.
 ¶ The rottēnes dzyeth with dyuers dysycatpues
 and are made dyuersly after the dyuersyte of the
 case to thacomplyshyng of the sayde entencion in
 fyue formes, of the which. ¶ The fyfte is vnguen-
 tum apostolicoy / of Auycen called venera, and of
 Hebemesue / and is called the oyntement of Sar-
 razeos that rectifyeth the euill blceres and wou-
 des of yll consolydacyon and fistules, The fourme
 wherof is, *R̄*, cere, resine, ar. montaci, *añ*, *℥*, *xxiij*, li
 caryri, *℥*, *viii*, thuris, mirre, galbani, bedellij, Ari-
 stologie *añ*, *℥*, *b*, florū eris, oppoponaci *añ*, *℥*, *iiij*, olei
 cōmunis, lib. *ij*, In wynter and sōmer, lib. *ij*, and
 do make an oyntement, ¶ The seconde fourme is
 vnguentum Egiptiarū, and is put of Galyen and
 Albucralis / and is stronger, a well proued at Bo-
 leyn, where it is bled, *R̄*, florū eris, *℥*, *iiij*, alumis
℥, *ii*, aceti, *℥*, *℥*, melles, *℥*, *ii*, make an oyntement, and
 boyle

vnguentu
 ad aploz

vnguentu
 egiptiarū

*unguentu
vizi*

boyle it on the fyre tyll it be thicke & redde. ¶ The
chyrde fourme is unguentum biride for the same
intencion, but it is stronger, and therfore Auyten
comaundeth it in the chapytre of hestiomeno / by-
cause that in clenlynge, it letteth nat the blcere to
growe large, and is made thus, R^s, florū cris, ʒ. l,
mellis, ʒ. ii, make an oyntment and styre it on the
fyre, ¶ The, iiij, fourme is trocisci aromatici that
are put of Auyten and of Galien, and in fallynge
maketh crust, and openeth w cantere, R^s, bitrioli,
talcanti alumis, añ, ʒ. l, corticis granatorum, ʒ. r,
gallarum, ʒ. b, aristologie, mirre, añ, ʒ. l, put all to
powdre / and with swete wyne be well trocysked.

*trocisci
aromatici*

*trocisci affo
ditrozini*

¶ Also the trocyskes of Caldaron, that are called
Affrodillozum of mayster Roger / the fourme of
them are, R^s, calcis vine partis, i, arcenici rubei et
citrini alkali, añ, partis, l, let them be encozporate
iuce of affrodylles et fiant trocisci / and whan the
crust is very harde make it fal w butter, & Auyten
couceleth to medle a lytell sulphere w butter. The
byrulent dryeth and wasteth with one of these, iiij,
dyslycatyues, that folowen, Of the which the fyrst
is unguentum litargiro, proued at all exitures,
R^s, litargiri puluerizati vt alcofol, ʒ. ii, olei rol, lib,
i, aceti, ʒ. l, ducendo in morterio fiat unguentum.

difficatio

*unguentu
de litargio*

*unguentu
de cerusa*

¶ The seconde fourme is unguentum de cerusa /
p is approued of Rasis, to all slepenges. R^s, ceruse
ʒ. l, litargiri, ʒ. ii, olei. rol, ʒ. iiij. cere. ʒ. l, de albumib⁹
ouozum, iij, numero caphore, ʒ. i, & make an oynte-
ment, ¶ The thyrde fourme is unguentum de cal
ce, of

ce, of, **B**, that is proned at the barynge of synelwes
R, calcis, bine nonies ablate et difficate. 3. i. olei
 ros. 3. iiii. cere albo. 3. i. fiat vnguentū. ¶ The pro-
 hybycyon or deffendynge of the viceracyon is and
 ambulacyon is made with redde opntment, made
 this wyse. **R**, baliarminaci. 3. ij. terre sigillate, 3. i.
 aceti modicū, olei rosaz q̄ sufficit, fiat vnguentū.

*conyunctio
de calce*

*a d'ofon
p'p'at*

¶ The thyzde chapitre wherin are accomplisshed
 the local remedyes of colde apostemes.



¶ The cure of colde apostemes be. iij.
 intencyons. The fyrste is to egall
 the mater antecedent. The seconde
 is the conioynt mater. And þe thyzde
 is to correct þe accyidentes / leaue we
 the fyrste. ¶ The seconde is to accomplishe with
 repercutyues in proprijs, & that is nat often / and
 with stiptyke resolutyues for the mosse parte, and
 for cōmon workmanshyy. But for asmoche that
 the materes are dynyded in to hardnes and soft-
 nes, and resolute them by ryght way of workynge,
 kepynge the mater softe that it fall nat in to rot-
 tēnes / howbeit the soft mater hath an onely en-
 tencyon / that is to wyte to resolute. Therfore shall
 I saye in the sūme of. xviij. Antydotes / that nowbe
 are belongynge to the softe mater, and shortly to
 all colde maters, of the which some resolute & some
 mollify, and some do both. Therfore the dyligent
 workman, workyng the mater of colde apostemes

S. l.

ought

for biding
in

for swelling
of legges
a playster of
coole wortz

for paynes
of the ioyntes

for swelling
of ioyntes

for stopping
of brynes

ought to wyte to whiche resolucon is due, and to
whiche mollyfycacon, and to whiche both. ¶ The
fyrste Antydote, or the fyrste fourme is Epythime
of lirinū of asbes, and is of. S. Ral. and Auyren,
and competeth proprely in bdimia, & in apostemes
mollyfyed, wherby it appealeth and resolueth / of
the which the mater is thus. R. lerinium cinerū,
clauellatorum cinerum. vii. cinerum salic, optimi
aceti, añ. quat. bñū olei violarum. .z. i. and must be
applied luke warme vpon the place w the sponge,
and straitly bounde thereon. ¶ The seconde is a
playster of Coole wortz proued in swellinges of
legges. R. caulum rabioz. ℞. ii. salic. .z. i. lerini
cinerum, clauellatorum lib. i. aceti optimi quat. .i.
olei viol. .z. i. fiat emplastrum in the sethyng on the
fyr / & than beat and styed in a morter as it suf-
fyleth. ¶ The thyrde fourme is of mirra, and is of
Auyren and Ralis & Serapion proued in paynes
of the ioyntes of colde maters. R. mirre, aloes, acal-
lie, lici, ciperi, boliermeniti, croci, añ. .z. i. fiat pul-
uis et cū aceto & aqua calami conficiendo, fiat em-
plastrum. ¶ The fourth fourme is a playster that
specyally auayleth agayn the swelling of the paynes
of the ioyntes. R. hyne bacte, absinthii, abrotani,
spicenardi, calami aromatici, añ. .z. i. thur, mastice,
Rozacis, calamente, añ. .z. i. sercoris vaccini quat. i.
conficiendo cum aqua et aceto fiat emplastrum /
and apply it. ¶ The fyfth fourme is diaquilon of
Ralis propre for scrophules and byrnelles proued
by Auyren. R. diaquilon come, lib. i. pulueris radi-
cis

eis p̄eos. ʒ. i. et malexando cum oleo de lilio, fiat
emplastrum.

¶ The fyrth fourme is Dyaquilon
magnum, expert to mollyfy and resoluē all harde
nes. R̄. litargiri, triti, et cribellati añ. ʒ. vi. olei p̄i
ni, olei camomille, olei aucti, añ. ʒ. iiii. mustilagi
nis, altee, senugreci, semis lini, et ficuti succi p̄eos,
succi squille, p̄lopi humide, glutinis alcabi, and is
lyme to take byrdes añ. ʒ. v. and, ʒ. i. cerebentine. ʒ. i.
et si resine, cere, citrine añ. ʒ. i. let it be confyct and
made as it shuld be. And who that wyl put therto
serapinum armoniacum añ. ʒ. i. and that shall be
Dyaquilon gūmatū.

¶ The seauenth is vnguentū
v̄sifur good and experte to mollyfy scrophules, and
cōpeteth to all blceres fraudulentes. R̄. litargiri,
galbani añ. ʒ. v. armoniaci. ʒ. iiii. v̄sifur. ʒ. vii. olei
lib. i. and make an oyntement.

¶ The viii. fourme
is a cowe torde, which is prayled to mollyfy & re
solue scrophules and all knottes, and is of Auycen
R̄. stercoz baccorum. ʒ. ii. radicis cauliū, squille,
ficuū, pingneum lupinozū añ. ʒ. ii. mellis, auxūgie
porcificis, olei antiqui añ. quart. ʒ. and make your
playster.

¶ The ix. fourme is de stercoze caprino
for the same intencion. R̄. stercozum caprinorum
ʒ. ii. cucumeris, azimi, ficuū immaturatarū añ. ʒ. i.
Saphisagrie bdelli, farine fabarū, amigdalārū
amarū añ. ʒ. i. fecis olei antiqui q̄ sufficit, & fiat
emplastrum.

¶ The x. fourme is emplastrū de se
mine bytice, whiche Auycen sayth resoluēth hard
nes in a weke and lesse, that is in thre dayes. And.
G. putteth in Cathagenorum. R̄. seminis bytice,

S. ii.

seminis

to mollyfy
29 foliis an
Gardnos

for scrophules
R̄. ʒ. p̄g

for scrophules
& knottes

ad idem

to resoluē
Gardnos
in 3 dayes

seminis sinapis, sulphuris blue, spume maris, ari
 stologie, ros, bdellis añ, .i. armonici dissoluti in ace
 to, et olei antiqui, et cere añ, .i. ii, fiat emplastrum.
 ¶ The. xj. fourme is antidotis de limaceis, expert
 and proued / and hath propriate to heale kynelles
 R̄. cinerum limacearum. .i. auxungie porci anti
 qui quar. l. iterendo misceantur, and make a play
 ster. ¶ The. xij. fourme is de serpentibus / and is
 appropried to serophules. R̄. cinerū serpentis. .i.
 mellis, aceti añ. quar. l. fiat linimētū. ¶ The. xiiij.
 fourme is linimentū of greaces, appropried vnto
 serophules, & is mollifycatyfe of all hardnes, and
 resolutyfe. R̄. auxungie porci anteris, macis, et
 galline, medulla bonis añ. .i. cere q̄ sufficit, & fiat
 vnguentum. ¶ The. xiiij. fourme is a playster of
 gūmes, generally to all hardnes. R̄. terebentine,
 .i. bdellis, galbani, oppopanici, masticis añ. .i. l. ar
 moniaci, storacis añ. .i. ii. vnguenti predicti q̄ suffi
 cit, fiat emplastrum, bel vnguentum, for the best
 as ye seme for the quantyte. ¶ The. xv. fourme is
 a playster of rotes for the same intencion. R̄. radi
 cis maluarū, radicis budie, radicis cucuner̄ egres
 sis, sicū pignū añ. .i. farine fenugreci, seminis
 lini añ. .i. l. auxungie quod sufficit, fiat vnguentū.
 ¶ The. xvj. fourme is de lordicis / and is very pro
 ppe to the hardnes of the mylt. R̄. ylopi humide,
 .i. l. lordiciei balnei. .i. musilaginis, seminis lini,
 aceti añ. quod sufficit ad incorpozandum, fiat em
 plastrum. ¶ The. xvij. fourme is of myneralles /
 that is ryght proppe to p̄ hardnes of the synewes,
 after

to Gards
 byrnetes

a mollifica
 tyfe. & 29
 solutyfe for
 all Gards
 not

ad idem

for Gards
 not of 193
 d myltis

for Gards not
 of synewes

after the suffumygarion of the stone Marcasite.
R. litargiri quart, l. marcasite. ʒ. i. mulilaginis,
 altee, fenugreci, seminis lini añ. ʒ. ij. olei antiqui q̄t
 i. fiat emplastrum, ad modum dyaquylon.

¶ The cure of the exitures.

The cure of þe exitures hath soure intencions.

The fyrste is to rype the mater. The seconde
 after the maduracyon to open it. The thyrde is to
 purge the place. The fourth is to dnye it after the

openynge and clenlynge. ¶ The fyrste intencion
 accomplysheth foure fourmes. The fyrste fourme

is tetrasarmacti of. G. that maketh it with meale
 of wheate, saffron, water, and oyle. ¶ The seconde

fourme is a playster of malowes þ is made thus.
R. radidis maluauiſti quart. ij. farini fenugreci, se

minis lini añ. ʒ. i. auxungie porci. ʒ. iij. fiat empla
 strū. ¶ The thyrde fourme is a playster of Tebes,

that is propre to our fourme. *R.* repartū coctarū
 sub prunis, iij, numero frumenti quart, i, farini fe

nugreci, ʒ. i, auxungie porci, ij, fiat emplastrum,
 ¶ The fourth fourme is dyaquilon and basilicon,

and to the same intencion is dyaquilon magnum
 abouesayde.

The seconde intencion is accōplyshed by hore
 tyron in bnsynwed places or by blode suckers

to suche as be fearefull, and by corosynes, in
 meane places þ fourme wherof is dowble, ¶ The

fyrste fourme is a playster of Galbanum that ope

S, iij,

neth

matuza
tydab

a plaster
of galbanum

meth the eritures of chyl dren, R, galbani, .i, fer-
menti, .ss, Clercoris Columbi, .ss, li, mellis, .ss, i, make
your playster and lay to it, ¶ The seconde fourme
is rupture that is made with lyme and softe sope,
cum salina aliquantiter pistata,

The thyrde intencion is accōplished by thre
mundryfycacyons, ¶ The fyrste is of honny
that is made thus, R, farine orde, .ss, i, incor-
porando cum melle rosato, fiat emplastrū, ¶ The
seconde fourme is mundryfycatysse with egges, and
is of Ruyten, R, bitellozum ouoz numero, iiii, mel-
lis, .ss, i, fenugreci q̄ sufficit, fiat emplastrū, ¶ The
thyrde is mundryfycatysse of Apio / and is propre to
erytutes bnmadurate, bycause that in mundryf-
enge it madureth, and suffreth nat to fystule, R,
succu apii, .ss, iiii, mell' optimi quat, i, farine frumēti
.ss, i, incorporentur in patella ad ignem et tunc fiat
emplastrum. ✽. 2. ✽.

The fourth intencion accompyssheth by the
oyntement of calcadum / and is dyapalma
as Ruyten sayth bathed with towe in vyney
gre as Galyen sayeth / & is the same that abydeth
in our dyscrecyon in the agregacyon of local reme-
dyes of apostemes, after as I maye compysse by
myne vnderstandyng, the maner to make it I do
leane to the wytt of the workeman, for I shalde be
to longe / and it is to presuppole that
he knoweth it,

There

mundryfica
tion

There foloweth the Formularie of the
helpes of woundes and sores, ordeyned
in Augnon by mayster Guydon of
Cayllpac/ cyrurgyen & mayster
in Phylsycke.



Do doubte to forgete, & for the
necessyte of myne owne propre
brother. I wyll shew the reme-
dyes proprely localles wherby
is healed the sores and dysrup-
cyons, & solucyons of contynu-
ynge, after the doctryne of Ga-
lyen, Auyccen, Rasis, & Albucrasis, and some may-
sters that I haue seen worke, I intende to fourme
sumaryly, and abrydge with the formularie of the
apostemes and pustules that I ordeyned of late at
Barrys. And bycause that, G. pryncce of Adoges, in
tertio terapen, sayth that the cure of vlceres hath
two generall intencionys, That is to wyte one ta-
ken in the essence of the dysleale, and the other for
certayne to the nature of the membre. And ther-
fore this presēt treaty shall haue two partyes, In
the fyrste shal be the propre fourmes of the helpes
in al symple wounde or sore in almanche as a wounde
is symple, In the seconde partye of woundes com-
posed, &c.

The fyrste Chapytte of the cure of
woundes symple,

A simple woundes after y entencyon of Ga-
 lyen in the place alleged ben new woundes in
 the partyes of y fleshe, that onely requyzerh
 consolydacyons woundes after the agrement of
 all workmen hath foure intencyons, ¶ The fyrste
 is to drawe fro the wounde y ought to be drawn,
 The seconde to staunche the flux of the blode, The
 thyrde to the fourme of the wounde, The fourth
 to drye it, ¶ The fyrste is to accomplyshe the wylle
 of the workman in workyng, The seconde accom-
 plysheth it by one of. viij. maners of blode staun-
 chynge, after Galyen in the fourth Canon, as by
 good stytyng, or by good byndyng, & by conue-
 nable dryeng, ¶ The aydes to accomplyshe thyn-
 tencyon / that is to drawe fro the wounde that is
 to be drawn (without the wordes of the Empe-
 rykes) be of thre maners, The fyrste is a comon in
 strumment, (as is conteyned in y great worke, and
 there be named, viij.) that is to wyte the tonges,
 The fyrst is good red wyne with towne wet therein
 and wyonge layde on the wounde, The seconde is
 linimentum rubium comon, that is such, *R. tera*
bentyne lote quat. i. pulueris rubei dicti superius,
3. f. misceantur, a ley it on with towne, and a play-
 ster, for it dryeth, encarneth, and conforteth.

¶ The seconde Chappere of woundes
 de composed,

The woundes composed after the intencion of
 Galyen aforesayde, be they y haue somtyme
 dysposycyons that requyre dyuers intencyons for
 they

theyr healyng. And althoughe it be that the dys-
posicions that make composicions in woundes
be sondry/neuerthelesse bycause of breuyte I wyll
put here but the comunes / that is to saye the best
knownen. ¶ The woundes are somtyme composed
with unnatural mater/somtyme with losse of sub-
stance/somtyme byrulent & fraudelēt benymous
fylthynes/somtyme with fystule and canker / som-
tyme with concussyon & apostemes. And somtyme
with pryckynge of synewes, and ache, and with su-
persue fleshe, and other lyke thyngs. ¶ The help
of composed woundes with losse of fleshe requy-
reth two thynges. Fyyste the regeneracyon of the
fleshe lost. Secondly the consolidacion of y fleshe
and the skynne. ❧ ❧ ❧ ❧ ❧

¶ The regeneratyfe medycyns any mundy-
fyment, & abstercyon be of. viij. formes.

The fyyste fourme and the seconde is vnguen-
tum aureum that I make. R̄. cere. ʒ. v. res-
sin quartt. i. Cerebentyne lib. i. mellis quartt. i.
thuris, masticis, sarcacole, mirre, aloes cicotrin, &
fiat vnguentū. ¶ The thyrde fourme is vnguen-
tum aureum of Hebe melue / that is, R̄. cere citri-
ne, ʒ. iij. olei boni, lib. ij. cerebentyne quartt. ii. resine,
colophonie, añ. ʒ. i. & f. croci, ʒ. Solibani, Masticis,
añ. ʒ. i. et fiat vnguentū / for it bredeth fleshe, con-
forteth, & maketh stronge. ¶ The fourth fourme
is the great basilicon that is prayled ouer all / and

*Donquetid
anze my*

*Donquetid
anze
yesne*

*basilicon
magnum*

T. j.

is

*Unguentum
fistulæ*

*Unguentum
preciosum*

is called tetrastarmacum / and is of Galien. It is
regeneratyfe of flesshe, with rypynge & purgynge,
and is one of myne owne makynge. *R.* cere, resine,
pitris niger, cepi vaccini, olei cominis añ, quarti, i,
vel quantum his fundantur ad ignem, et fiat un-
guentum. ¶ The fyfth fourme is unguentum ful-
cum, of Nicolas, of Roger, of Jamerius, and of
all Apotecaries and Barbergs. *R.* olei lib, i, & f, ce-
re, & lili, Colophonie, & ii, pitris nigre, cepi, arietani
añ, & ii, fiat unguentum. ¶ The syrthe fourme is
unguentum de lino that Wyccen and Hebumesue
putteth, which is, *R.* rasure betulce, panni lini bñ
mundati, & oppopanici partis, ii, vini, mellis, olei
rof, añ partis duas, litargri, aloes, sarcacole añ,
partis vnius fiat unguentum. ¶ The seauenth
fourme is emplastrum croceum made by mayster
Peter de Bonaco, *R.* fenugreti, partis, i, infunda-
tur p. ix. dies in vino albo, donec tumescat, deinde
tere fortiter, & cola addendo cepi hircini quart, iij,
insimul teratur et coquantur, et postea pinguedo
et mustilago congregantur quibus addatur cere
quart, i, resine, & ij. fundatur oia, et colentur, & fiat
emplastrum. ¶ The, viij, fourme is unguentum
neruo & qualiter preciosum, taken in my comyne
carculary, to heale all woūdes, *R.* arthemisie, sca-
biole, aurum balens, absinthij, galbani, lāceolate,
plantaginis, tanasceti, apij, berbene faciole, ancer
de siluistis, senationis, saponarie, pimpinelle, lin-
gue canis, celidonie, pillocelle añ. *M.* i. conteratur
oia mundata a radicibus, et extrahitur succus, et
cum

cum lib. ij. aurungie porci, et lib. i. cepi hircini et lib.
 iij. olei, et partis. i. mellis coquendo, incorporando
 in mortario, et fiat unguentum. And master Peter
 of Bonaco wrought with it, but he put thereto at
 the last the decoction of thure, mastice, aloen, as he
 thought best and washed it. ¶ The. ix. fourme is
 emplastrum gratia dei, and is taken at the cartu-
 lary of master Peter, whiche is comune vnto all
 woundes, aswel in the heade as in any other par-
 ty of the body / for it draweth the blode and the he-
 nyymous humours from the botom, & engendreth
 flesshe and consolydeth. R. cere albe, resine arme-
 niaci añ. lib. f. terebentine quar. i. galbani, olibaní,
 mastici, mirre clare añ. z. f. aristologie rotunde. z.
 ij. The thynges to be grounden be grounden and
 molten in good whyte wyne that verueyn was so-
 den in, consolida maioris et minoris, centaurea,
 pimpinelle, ipericon, herbe sarraconice, herbe gra-
 dei, haucte, sanabario añ. M. i. & after be drawn
 and wet in womans mylke and oyle of roses, and
 be made a playster. ¶ The. x. fourme made by erle
 Antidotis. R. aurungie porci recentes, cere albe
 añ quart. i. olei camomille lib. f. ambre, gresie. z. ij.
 mastici. z. ij. fiat unguentum. ¶ The. xi. fourme is
 unguentum de yreos, and is of master Dinus of
 Florence. R. cepi bacini lib. f. olei ros. z. iij. cere. z.
 ij. Radicis yreos. z. i. Thuris, sarcacole, Mastici,
 aloen, aristologie añ. z. ij. terebentine quar. i. fiat
 unguentum, and this was bled of the Barbers of
 Mountpyllier. ¶ The. xij. fourme is nutritura li-
 targiri

emplastru
 gratia dei

T. ii.

a mteyde
of litarg

ozing
powder

unguentu
album

unguentu
album zafib

82
83
84
85

targiri ℞. puttech, ℞. litargiri bñ puluerisati
lib. i. Olei ros. aceti optimi añ. lib. i. & f. terendo in
mortario paulatine addēdo modo oleū, modo ace
tū p tēpus incorporetur, et seruetur i olla. ¶ The
xiii. fourme is the powder of, ℞. ℞. olibanī, aloē,
sarcacole, sanguis draconis añ. puluerizentur et su
per ponatur, it is merueylous. ¶ Another powder
cōmaided by Lanfranc. ℞. thuris, mastice, fenu
greci, añ. quantū vis, fiat puluis. ¶ The thynges
that cause the generacyon of the skynne and to
strengthen. ¶ The helpes conglutynatyues, consoly
datyues, and sigillatyues be of. xvi. fourmes.

The fyfthe is wyne of the decoction of Rasis.
¶ The seconde is vnguentum album that is
made thus. ℞. ceruse. ℞. i. Litargiri. ℞. f. Olei ros.
lib. i. aque ros. quat. f. And let them be well styed
in a mortar in puttyng somtyme oyle, & somtyme
rose water, & make an oyntment & it is of Domo.
¶ The thyrde fourme is vnguentū album de Ra
sis, ℞. olei rosaz, lib. i. cere. ℞. ii. ceruse. ℞. i. cāphere.
℞. i. albius ouorum, iij, in numero / and make an
oyntment / and yf a lytel litargiri were put therto
it wyll be the better for scabbydnes. ¶ The fourth
fourme is a p̄cious whyte oyntment for scabbe
and serpygine, ℞. ceruse. ℞. ii. litargiri. ℞. i. thuris
mastice, añ. ℞. ii. & f. olei q̄ sufficit, addendo aque
ros. aut acētum / fiat vnguentū. ¶ The. v. fourme
is vnguentum de calce / and is of Ruycen meruey
lous to consolydate and drye the conuulsyons and
woundes

woundes of synebres. *R̄*. inflated lyme washed.
ix. tymes in colde water butyll the Charpnes be all
gone/quar. i. et cum oleo ros. ducendo in morterio
fiat unguentum. And it may be made with ware
and with y^e whyte of an egge as ye seme to be best,
for it is y^e better. ¶ The syrth fourme is a whyte
playster of ceruse that Galien putteth in libro ca-
thagenoꝝū/ and mayster Peter darle of Xupnyon
blesed it. *R̄*. cere. .z. iiii. olei ros. lib. .f. terebētime quar
i. ceruse. .z. ii. litargiri. .z. i. olibani, alumis. .z. .f. post
infusionem olei, cere et terebentine/reliqua misce-
antur in morterio et fiat unguentum. ¶ The. viij.

*A white
playster*

fourme is a blacke playster of the boke Cathage-
noꝝū that is one of myne. *R̄*. litargiri partis. i.
olei, et aceti añ. part. iij. incoꝝpozando coquantur
per diem integrū, continue agitando cū spatula,
et vocatur emplastrum huius diei. ¶ The eyght
fourme is dyapalma in cathaginis, *R̄*. aurungie
poꝝcis veteris lib. ii, litargiri lib. ii, coperose quar.
f, coquantur ad modum emplastri nigri, cum spa-
tula de palma viridi vel cāna, et fiat emplastrum.

*A black
playster*

Diapalma

¶ The. ix. fourme is a playster of mayster Peter
of Bonaco, *R̄*. plantaginis, consolida maioris, be-
thenice, berbene, pimpenelle, piloselle, mille foli, lin-
gue canis, caude equine añ. *M̄*. t. cōcassentur cum
lib. ii, cepi arietini coquantur et collentur / postea
addatur resine, cere, galbani añ, quar. iij, tereben-
tine quar. i. f, effundantur et fiat emplastrum.

*a good
salve*

¶ The. x. fourme is a playster of centaurie/ & that
blesed mayster Peter of Arle, *R̄*. centaurea minoꝝ,

110

T. iij,

M. vi,

Ad, bi, temperetur per noctem in vino albo, deinde
 coquantur vsq; ad consumationem medietatis, co-
 lentur, et iterum illa collatura bolietur vsq; sit re-
 ducta ad spissitudinem mellis and let it be kepte/
 And whan ye make a plaister take of y same wyne
 of centaure, ʒ. iiii, lactis mulieris, ʒ. ii, terebentine
 lib. ʒ. cere noue quar. i, mastice, gūmi armoniaci,
 añ. ʒ. i, malarado fiat eplastrū. ¶ The. xi. fourme
 is y playster of Dirus that is thus. Rʒ. bethonice,
 centauria añ. Ad. iij. conquassantur / et cum vino
 albo buliantur et collentur / et collature addatur
 terebentine lib. ʒ. resine quar. i. cere. ʒ. i. Iterū bu-
 liatur et super acetū proiciat et congregentur / et
 cū lacte mollificentur / et fiat emplastrum. ¶ The
 xii, fourme is the kynge of Englandes oymment.
 Rʒ. cere albe, resine añ. quar. i, aloe, ʒ. ii, tereben-
 tine, lote, ʒ. i, thuris, mastice, añ. ʒ. ʒ. fiat vnguen-
 tum. ¶ The. xiii, fourme is a playster that y Erle
 Wylliam had (of mayster Anseryn of Genes) and
 gaue it to the frenche kyng. Rʒ. pimpinelle, betho-
 nice, maligrane verbene, bernicularis añ. Ad. i, bu-
 liant in vino albo vsq; ad consumationem duarū
 partiū / deinde coletur et iterum buliatur et adda-
 tur cū eo resine lib. i, cere alba lib. ʒ. mastice, ʒ. ii,
 et coquantur & proiciatur super lacte mulierū / et
 mollificentur / et fiat emplastrū. ¶ The. xiiii, four-
 me is vnguentū gratie that mayster Johā neueto
 to mayster Anseryn of Genes dyd make. Rʒ. olei
 bdegaris, lib. i, cere quar. i, semē illay ros, agrestū,
 ʒ. ʒ. fiat vnguentū. ¶ The. xv, fourme is a grene
 oymment.

a good
 playst

to y kynge
 of ynglond
 oymment

81
 00
 00
 00

opment. R̄, cere et olei añ, ʒ, bi, liquefiant / et in
 fine addatur biride eris, ʒ, i, ducendo cum spatula
 fiat unguentū. ¶ The, r̄bi, fourme is unguentum
 biridū herbarū cōtinue of Nicolas / of Roger / of
 Jamerius / & of all the Ceciliens. R̄, celidonie, pa-
 nis cuteli, qui dicitur alleluya, centrūgalli, leuisti-
 ci, scabiose añ. M̄, i, olei, lib, f, cere, masticis, aloes,
 biride eris añ, ʒ, i, fiat unguentū. ¶ The, r̄bi, four-
 me is of mayster Guillam of Saliceto / whiche is
 prayled of Lanfranc & Hery, R̄, balanitis, aloes,
 cathume argenti, eris b̄si añ, fiat pulvis. Item,
 R̄, corticis pini, ʒ, i, litargiri, cerule añ, ʒ, f, nācis
 cipressi, centaure minoris, aristologie b̄ste añ, ʒ, ii,
 fiat pulvis / for it is very profytable.

a gzen
 opment

perodoz

¶ The helpes for fraudulent woundes
 and sores, * * *

¶ The helpes for woundes composed w̄ corrupte
 sores are they that requyre excrecyon / & be
 of, bi, fourmes, of which, ¶ The fyrste fourme is
 washynge with wyne and honny, ¶ The seconde
 fourme is purgyng with hōny / in secūdo ad Glan-
 conem / that is such, R̄, mellis cocti, lib, i, thuris, ʒ,
 f, farine ordeī vel orobi, ʒ, i, misceatur / and it may
 be made so with terebentyne / & is good in synewy
 places, ¶ The thyrde fourme is mūdyfycatyfe of
 smalache / that is of Guyllyam and Lanfranc, of
 Henry, and of all the Phylsycens / for it purgeth
 and ryppeth the corrupt sores, R̄, succi api, ʒ, biij,
 mellis, farine frumenti vel aliozum quar, i, seth it
 on the fyre contynnally styryng it tyll it be thyrke,

¶ The gatt
 folow as god
 mūdyfycatyfe

a mūdyfi-
 catione of
 smalache

¶ The gatt
 folow as god
 ab I gatt
 ʒ, ii, yk

and

a no 92

a mndifi
ed, be of
203.11.3

and be made an opntement / and put therto succi
absinthij, It suffreth nat any fyntules oz canker to
bze in woundes / and yf the woūde dyd chaufe put
therto succum plantaginis oz crassela, it shulde be
profyt able, ¶ The fourth fourme is mundyfca-
tyfe of myrre / and is of Bronze / and of Thebery
℞, mellis lib, i, farine siliginis, farine lupinorū,
fenugreci, añ, ʒ, i, mirre, ʒ, i, succi absinthij, lib, ʒ, i, te
rebentine quar, i, bñliendo succū cū farinis in fine
addantur alia, et fiat bnguētū. ¶ The v, fourme
is mundyfcatyfe of resina / and is stronge / and is
appropried to syneloy membzres, ℞, mellis / cere-
bentine añ, lib, ʒ, i, myrre, sarcocole, farine fenugre
ci, semis lini, añ, ʒ, i, dissoluātur gūme cum mellis /
et terebentina / & additis pulueribus, fiat bnguen
tum / & it is greatly in blage, ¶ The syxth fourme
is mūdypcatyfe of pzeos, and is of mayster Din⁹,
and it is such as putteth and draweth out the rot
tēnes, ℞, mellis lib, ʒ, i, terebentine quar, i, radicis
pzeos, ʒ, ʒ, misceantur, et fiat bnguentū. ¶ The,
vij, fourme is another mūdypcatyfe of Din⁹ ma-
de of gūmes / for thycke corrupcyon / and is suche,
℞, galbani / armeniaci / resine / terebētime / picis /
cepi / vaccini / cere / olei antiqui añ, ʒ, i, dissoluendo
gūmas cum aceto / et fiat bnguentum.

¶ The helpes of woundes and sores
with benymys,

¶ Helpes of cōposed woundes apostemate with
benym requyrez stronge deliccacyon / & be
of, vij, maners, ¶ The fyrste maner is p washyng
with

with wyne and aluminous water with good and
artefycyall lygature. ¶ The seconde is a playster
of the bysshop of Rodene that was of howsholde
with the erle of Armynac/ appropryate to all olde
sores/ blisters/ fyssules/ and cankers. R̄. angurie
porci mundate a pelliculis temperate in aceto per
x. dies renouādo semper acetone de tertio in tertiu
diem. lib. 8. aluis ruppe quar. 8. pistando in morta
rio per diem integrū. fiat bnguētū. ¶ The thyrde
maner is bnguētum azurimon very profytable
to pustules of the face in scabie 8. ipigine. R̄. aurū
gie porci preparate bt dictū est. lib. i. argenti viui
extincti quar. i. aluis quar. 8. sulphuris viui. 3. i.
bugie. 7. 8. inde de baldac. 3. ii. pistando in morterio
fiat banguētū. ¶ The fourth maner is litargirū
nutritū/ and is of Rasis and Ayrceen/ and proued
of all workmen. R̄. litargiri bene puluerizati quā
tum bis / et cū sufficientia olei ros. et aceri/ tantū
ducato in morterio donec inspicietur et tumescat et
renouatur et seruetur / et si adderetur cū vna pte
iuxta pars facti de ere bsto. athimonio plūbo bsto/
aluminis balauziarū / rube cucurine / galli / san
guis draconis / cathine argenti / serico bernubus /
terrestribus siccatis añ. partis / fiat puluis / et mis
ceatur in morterio. It shulde be an opyntment pro
fyttable to all sores that be benymous and of dys
cyle consolydacyon. And yf it be made in a morter
of leade/ it shulde be the better to all dyspolycyons
of canker / as Galyen sayeth / prima

parte meamir.

U. 1.

¶ The

for old sores
cancer sores
cancer

for pustules
in the face
etc.

of litargir

The helpes of woundes with
fyllthynes.

Al the helpes of sores and woundes with fyll-
thynesse / & venymous corrupcyon requyrez
stronge washyng with desiccation / and be of. iij.
fourmes. Of whiche. ¶ The fyrste fourme is de-
coction of petis potz de sauces or wout decoction.

¶ The seconde fourme is vnguentū apostolorū
that is appropried to mundryfy & blceres. R. cere-
albe. resine. armeniāci añ. ʒ. xiiij. oppoponici. biri-
de eris añ. ʒ. iij. aristologie ro. thuris añ. ʒ. xvj. mir-
re. galbanū añ. ʒ. iij. b. dellij. ʒ. vi. litargiri. ʒ. ix. ole-
cois lib. ii. dissoluantur gūme in aceto. et miscean-
tur cū litargiro cum oleo decocto. et addatur cera
resina liquefacta / et coquantur quousqz gutta in-
cipiat coagulari / et inde ponando ad ignem mis-
ceantur pulueres / et in fine biride eris ponatur et
fiat vnguentum.

¶ The thyrde fourme is gracia
dei of Hehemestre called saraceos and emplastrum
magnū / which be bled to cleanse the woundes of yll
consolydacyon / & mayster Anseryn bled the same /
and mayster Peter of the argenterii / the materys
alles wherof ar as vnguentū apostolorū saue that
they put erugo de campane / seth it tyl it be blacke.

¶ The fourth fourme is vnguentū egiptiacū and
is of Ralis & Anycen. And my mayster of Boleyn
bled therof / and is one of myne / for I haue founde
good proffe alwayes in it / for it corodeth lyghtly
& mundryfeth very wel. R. mellis lib. i. aceti. lib.
ʒ. florū eris. ʒ. i. aluis. ʒ. sodden on the fyre tyl it be
thychke

*vnguentū
apostolorū*

*vnguentū
egiptiacū*

thycke and suffeyently red. And therfore it is cal-
 led the double coloured oyntment. ¶ The fyfth
 fourme is the grene oyntment of Rasis & Nuycen,
 howbeit I haue bled it but ytell/ bycause þe grene
 oyntmentes are dyffamed on the behalfe of the
 people. R̄s, mellis, lib., biride eris, lib. s̄, miscean-
 tur q̄ non approbo, for it is to stronge. ¶ The, vi,
 fourme is emplastrū rubiū grecum, and is also of
 two colours, the whiche Galyen putteth in tertio
 ad Glanconem, & it is alowed of mayster Dinus/
 bycause it rectifyeth the euyl vlcres that are of
 dyfficult consoldacyons. R̄s, olei, lib. ii, aceti, lib. i
 et, s̄, litargiri, lib. i, coquatur litargirū cū oleo et
 aceto donec ingrossetur / et tunc ponatur biride
 eris et coquatur donec inspicetur / et rubeū effici-
 tur. ¶ The seauenth fourme is vnguentū biridū
 of herbes / and is comended of mayster Dinus by-
 cause it mūdyfye the olde sores / and wasteth gen-
 tyllly the superflue fleshe and healeth. R̄s, celido-
 nie, plantaginis, scabiose, bytice, leuistici, centrū-
 galli, galine, grasse, añ, ad, i, concassantur, et cum
 lib. ii, olei per, vii, dies temperetur, deinde bulian-
 tur et exprimendo colentur cui colature addatur
 cere, s̄, iii, terebentine, s̄, vi, resine, s̄, ii, buliantur
 donec parum spissetur / deinde tollitur ab igne et
 misceatur thuris, sarcocole, aloen, añ s̄, i, aristola-
 gie longe, floris eris, añ, s̄, vi, misceatur, et fiat vn-
 guentū, for it is good and proued. ¶ Many other
 helpes are put in the incarnatysse helpes that bre-
 de fleshe and mūdyfye. ¶ The eyght fourme are
 crocylkes /

Emplastrū
 rubiū
 grecum

Vnguentū
 biridū
 bonū

trociskes. And fyfte þe trociskes andromathi that
Galien and Auycen putteth to be called Aldaron,
and ar made in powdze tempred w wyne or with
byneygre. R. corticis granatorū. ʒ. f. gallarum. ʒ.
viii. mirre, aristologie ro. an. ʒ. iiii. draganti, aluis
iametrii, an. ʒ. ii. zetgi q̄ est bitriolum. ʒ. iiii. be put
to powdze/ and with swete wyne incorporate, and
be made to trociskes. ¶ Also trocisci caldicon. R.
calcis viue partis. i. arcenici rubei & citrini, alca-
li, acassie, an. partis. ʒ. puluerizentur et confician-
tur cū capitello, et fiant trocisci. And are of Galien
Capitellum after Roger, and Albucralis is made
thus. R. calcis vini, salis armentaci, an. lib. i. terē-
tur et piscētur cum leuius ciner triscoz fabaz et
ponantur in olla infundo minutim perforata et
ponatur in alia olla integra de subtus in quo reci-
piatur capitellum, And it is good to gnawe all in-
perflue fleshe/ and maketh openynge of cantere/
and lyghly causeth the barke to fall. ¶ The. ix.
fourme are trocisci affrodilloz. R. succi affrodil-
lorū. ʒ. bj. calcis viue. ʒ. iij. auripigmenti. ʒ. i. con-
cassantur et fiant trocisci/ and let them be dyed in
the sōne in August/ & they are of myne. ¶ The. x.
fourme are the trocyskes of arcenyc after the. iiii.
maysters. R. arcenici sublimati quart. i. pascetur
cū succo solatri / or of caules moztēs or other her-
bes/ and be dyed in the sōne or at the fyre/ and do
it so thre or foure tymes solowyn/ and make tro-
cyskes. ¶ The. xi. fourme ben þe brykynge of Albu-
cralis / that make them of arcenyc and vnleeked
lyme/

lyme / & of soft sope, And some put therto to alter
the coloure sute of the chymney / and incozporate
them wth salina. ¶ The. xij. fourme is actuall can-
tere of Albucasis confortynge the mēbre / rectify
the vlcres of yll complexyon / and appeaseth the
brēnyng in the two fyrste dayes with the whytes
of egges, and oyle of roses bet togyther. And than
procede to the brēnyng with butter and a lytell
meale. And make a defenlyfe aboute it with bole-
armenyake, & terre sigillata, camphere, and oyle
of roses & vynevygre, or with oyntement populeon.

1 do for
syne

¶ The helpes of woundes and sores com-
posed with fyssules. *

¶ These helpes or aydes are of foure fourmes.

¶ Of the which. ¶ The fyrste is drynke proued
for fyssules, R^s. agrimonie partis, i. decoquantur
cū vino albo / et fiat colatura / wherof shall be gy-
uen euery moynynge a goblet full to the patient
to drynke. ¶ The seconde fourme is a playster of
agrymony. R^s. agrimonie et pistetur cum sale et
succus exprimatnr infra fissulam et folia suppo-
nantur. ¶ The thyrde fourme is lexiuium infusū
in aqua forti or any of the trocyskes aboue sayde
be tempred in brēnyng water in the capytello or
wyne and aqua fortis, after y^e alkamyltes stronge
water is made thus. R^s. salis armoniaci, auripig-
menti rubei, et citrini, cuperose, biride eris an. par-
tis equalis puluerizantur et ponētur in alembico
bitreo bene lutato / et distillentur cū lento igne / et

1 do for
for fyssul

a plast^r for
a fyssul

1 do for
strong
water

¶ iii,

prima

to melt
y² 215

prima aqua quærit abiriatur / postea duplēt^{ur} ig-
nis / et quando alembicū sit rubēū rectineatur sta-
tim aqua in vase vitreo bñ cooperto custodiatur /
for it is of so greate strength that it melteth yron,
and perceth it / and therfore one onely drop mozt y
fyeth the cystula / & destroyeth wartes and excres-
cence. ¶ The fourth fourme are ruptures actuall
canteres of Albucasis, as it is sayd of fraudulent
bleres / and certayne oyntementes and playsters
that is aforesayde. ¶

¶ The aydes of woundes and sores com-
posed with canker,

Syre fourmes there be of woundes and sores
with cankers. ¶ The fyrste be pociōs for
cankers, and be heany herbes / and chyeſly it is
sayd that cerac auayleth whan it is dronke, Lyke
wyse sayth mayster Arnold of Newtobone of cen-
tinodia called lingua passerina, swynes grasse, Al-
to saphyrs and emeraudes be good, ¶ The secon-
de fourme is ptecyous waschyng byneygre laden
with salt, And tryacle & fleshe of vipers are good
soueraynly / for they put all the venym in to the
skynne, ¶ The thyrde fourme is linimentum spe-
cially oleiro, & styzed in a mozt of leade in the
sone tyll it become blacke / and be made oyntmēt,
It is alowed of Galyen & Auycen, ¶ The fourth
fourme is lytargy kepte in a mozt of leade tyll it
be blacke, for it is a ptecyous thyng to all fleyngs
of the skynne / & to all cankered passyōs of all the
partyes

oyl of
2086

partyes of the body chyeſly in the arge. And it is of
 Galven in .x. terapentice. ¶ The fyfth fourme is
 bnguentū dyapāphiligos which thederic aloweth
 and all his ſuyt, bycauſe it cureth canker and he-
 riſpila, & cōbuſtions/which is. R̄. olei roſ. cere al-
 be. añ. ʒ. b. ſucci granoꝝū rubioꝝ, ſolatrii. ʒ. iiij. ceru-
 ſe lote. ʒ. ij. pāphiligos, it is thucia plūbi bſti et loti
 añ. ʒ. i. thuris. ʒ. ʒ. fiat bnguentū cum oleo et cera
 et reliquam. ¶ The. vi. fourme ben the ruptures
 myndſpycatyſe oꝝntementes that are ſpoken of
 befoze. And the actuall canteres of Albucraſis of
 woundes & blceres compoled with concuſſions.

for canker
 & oriſpila
 & bꝛuſing

¶ The helpeſ of woundes oꝝ ſoꝛes made
 with concuſſyons oꝝ ſtꝛyꝑes.

¶ If ſoꝛes & woundes made with concuſſyons
 be. xj. fourmes. ¶ The fyrſte is reſtoꝛacions
 with olei mirtilloꝝum, et olei roſ, with whyte of
 egges. ¶ The ſeconde is reſolutyſe made w̄ wyne
 and honny/and ſalt with ſaꝛ. ¶ The ſeconde is a
 playſter made with ware and comyn. ¶ The. iiij.
 is with floꝛibus camomille, melleloti, mirtilloꝝū,
 abſinthii, aneti, & cinini. ¶ The. v. is emplaſtrum
 maluarum, abſinthio, ſurfure, et aueton. ¶ The.
 vi. is a playſter made of ſemine ozdei, ſenuꝛeci, ſe-
 minis lini, camomille, et ſurfuris ſubtilis. añ. ʒ. i.
 arcenici ſublimati, puluerizati, ʒ. ʒ. decoquantur
 cum vino decoctionis calamento addendo in fine,
 modicum de olei camomille/ & this is ryght good
 to reſolue the deade blode of the concuſſions/and
 it is

not

it is greatly approued of Auyce. ¶ The. vii. is im
 brocation of Jamerius that healeth & resolueth
 all concussions. R̄. olei ros. ʒ. ii. caput caparii,
 et seminis ciminis, ruthe, arthemisie, absinthie,
 persicarie. añ. ʒ. f. fiat emplastrum. ¶ The. viii. is
 a playster of mayster Peter of Bonaco comune to
 all concussions. R̄. cere quar. i. armoniaci. quar. f.
 piscis nauallis, quar. f. cimine, ruthe, absinthie, pe
 ritarie, añ. ʒ. f. succi pitarie, aceti optimi, añ. quar.
 i. confundantur armoniaci in succis per noctem,
 et mane ponatur super ignem, et liquefiat cum re
 liquis vsq; ad consumptionem succorum, et pulue
 res maleurentur cum oleo laurino, et fiat empla
 strum. ¶ The. ix. fourme is occicrocium comune
 at the Apotycaryes / & is good for the concussion
 of bones, and is made thus. R̄. cere, picis, colopho
 nie, croci, añ. ʒ. iiii. terebentine, galbani, armoniaci,
 mirre, thuris, masticeis, añ. ʒ. i. dissoluantur gūme
 cum aceto, fiat emplastrum. ¶ The. x. fourme is
 apostolicum, comune at the apotycaryes that re
 solueth and rectifyeth merueylously the hurtynge
 of the bones and concussions, and is made thus.
 R̄. litargiri, ʒ. i. cere rube colonie, añ. ʒ. i. pulegii,
 visci quercini, añ. ʒ. i. armoniaci lapidis calamine,
 añ. ʒ. v. thuris, masticeis, añ. ʒ. i. terebentine, galba
 ni, bdellii, mirre, eris bñi, lapidis calcis, aristolo
 gie, diaprasii, oppoponice, sarcocole, añ. ʒ. ii. dissol
 lutis gūmis cum aceto, et mixtis cum litargiro
 cum oleo decocto, et in fine alijs positis, fiat em
 plastrum. ¶ The. xi. is apostolicum chirurgicum of
 Roger/

ocitrocio

apostolicum
cizuzoficid

Roger/bery good to all concussyons. *R.* colopho-
nie, lib. i. picis naualis, lib. f. galbani, serapini, op-
poponice, thuris, masticis, terebentine, an. f. ace-
ti, lib. cere, f. iij. dissolutis gumis cum aceto, & bu-
lis, et liquefactis reliqua addantur et mollifican-
do, fiat emplastrum. And yf red powdye be put with
the sayd playster it wyll be good rupture.

The aydes of woundes and blceres
with copolycyon of apostemes.

Woundes & blceres composed with apostemes
and ache haue foure fourmes of help. Of the
whiche the fyrste is olei ros with papaueris albi
cum bitello oui. **T**he seconde fourme is of my-
grayne/and is of *R.* granati dulcis et de
quoquantur cu vino pontico blq ad dissolutione,
et fiat linimentu. **T**he thyrde fourme is a play-
ster of soden bzeade/ and somtyme is a lytell hony
put therto and medled playsterwyle/ and is of. *G.*
and oftentyme is put to it de succo ebulozum/ and
somtyme de succo api/ and is alowed of. iij. may-
sters of Salerne. **T**he fourth fourme is a play-
ster of malowes/ and is alowed of Thederic/ and
is of myne. *R.* foliozum malue. *R.* iij. coquantur
fortiter, deinde terentur, et postea cum modica de
coctione super ignem/ addendo modicu de fursure
subtili, fiat emplastrum. *✠*

The helpes of woundes with pryckynge
and ache of synewes. *R.*

R.

The

The helpes of woundes with pychynge of sy-
 newes, and ache be of. vij. fourmes. ¶ The
 fyrste is fomentacyon with oyle and tereben-
 tyne medled & warmed. ¶ The seconde is a play-
 ster of Euforbio, and is of Galyen, of Brodome and
 Thederic, and is one of myne. R. resine, cere, picis
 añ. quar. f. terebentine, olei cominis añ. ʒ. f. eufor-
 bis. ʒ. ii. olei, mastice. ʒ. i. fiat emplastrum. ¶ The
 thyrde is purgynge of synewes, allowed in the hur-
 tynges of the noddle of the heed, by mayster Peter
 de Bonaco. R. mellis rosar. colati. quar. i. cere. re-
 sine, terebentine añ. quar. f. farine orde. ʒ. f. masti-
 cis, sarcocole, mūmie añ. ʒ. f. olei, Mastice. ʒ. fiat
 emplastrū. ¶ The fourth fourme is emplastrum
 lumbicorū that bredeth fleshe and knytteth the
 synewy mēbres, which is of Lanfrāc. R. btriusq;
 consolide, arnoglos. f. piloselle btriusq; plantagis,
 añ. M. i. hermiū terrestrum. lib. f. terarantur oia
 et ponātur in. lib. i. et. f. olei cominis by. vi. dayes
 after that it is soden and streyned, & pressed, than
 put to it cept mutonis. lib. i. picis naualis, lib. f. pi-
 cis grece quar. i. armoniaci, galbani, oppoponaci,
 terebentine añ. ʒ. i. thuris, mastice añ. ʒ. f. dissolu-
 tis gūmis in aceto, fiat emplastrum. ¶ The fyfth
 fourme is vnguentū dulce mollyfyatye, resolu-
 tyfe, and myrpgatye of the paynes of p synewes.
 R. butiri sine sale, lib. i. olei viola, lib. f. aurungie,
 galline, aut anceris, azimi, medule bonis retentis
 añ. ʒ. i. cere q; sufficit, fiat vnguentum. ¶ The. vi.
 fourme is vnguentū marciatum et agrippa, mer-
 ueploussy

for pzijs
 yng af,
 for no vnd

for Guntty
 in to 3 mades
 of ty 3 gads

3plastrū
 lib. 21. 007

to myrtigat
 ty 3 payns
 of sonowes

neploufly resoluyte and confortyng the synewes
 and the ioyntes, & is made thus. ℞. cere albe. lib.
 ij. olei. lib. viij. rosmarini. folioꝝ lauri. ruthe. tha-
 marini añ. lib. f. louine. balaustie. balsami. thimi.
 epithimi. orimi. lilifagi. poli. calamenti. artheme-
 sie. enule campane. bethonice. herba Sarazenicæ.
 herbe sancte marie. bzance hyeine. spargule. herbe
 bent. pimpinelle. herbe paralisis. sumax sambuci
 crassuli. millefolij. semper bive. camedrios. centi-
 nodie. mitte. cetaurce. folioꝝ fragule. quinqꝝ folij
 siccatis. radicis maluanis añ. f. iij. buticat. bio-
 larũ papaue. mente turelle. herbe muscate. alle-
 luya. lingue ceruine. crespule. caphorate añ. quar.
 f. fenugreci. cimini añ. f. i. butiri. medule ceruine
 adipis. bzli. galbani. armoniaci añ. f. i. thuris ma-
 sticis. storacie añ. f. f. olei nardini. f. i. infũdantur
 herbe in vino. postea coquũtur et colentur. et cola-
 ture alia addantur. et fiat vnguentũ. ¶ Vnguen-
 tum agrippa resoluyte is made thus. ℞. bzionie.
 f. i. radicis sicados. lib. i. squille. lib. f. pꝛeos. f. iij.
 radicis fñicis. radicis ebuli añ. f. i. olei. lib. iij. ce-
 re. f. b. buliant herbe cum oleo et colentur et adda-
 tur cera. et fiat vnguentum. ¶ The. viij. fourme is
 vnguentum de ramis. and is of. G. in libꝛo cathe-
 genoz pꝛofyttable to all hardnesles. as crampe. or
 styche. and carthecanos. and such lyke. ℞. olei ra-
 dicis cucumeris agrestis. lib. ii. olei maiorane. al-
 bangi. cere. terebẽtine. medule ossum cerui añ. lib.
 f. sanguis testidini quar. i. ranarũ numero. vi. bal-
 sami. f. f. coquentur ranis & sanguis testidinum
 f. ii. cum

vnguentũ
 agrippa

for crampe
 or styche

cum oleo colentur, et colatura cera, et reliqua mis-
ceantur, et fiat unguentū, which is very precious.

The helpes for woundes and blceres
composed with benym.

The helpes of woundes and blceres composed
with benym are of. iij. fourmes. **T**he fyrt
is unguentū nigrū, & is of Dinus. R. cepi arie-
tari, picis, oppoponaci, terebentine an, lib, f, fun-
dendo misceantur proutiēdo in aceto / and is of
Wylliam in de secretis / and in Macer in libro ca-
thagensorū. **T**he seconde fourme is emplastrum
de cepa, and is alowed of Wylliam of Saliceto.
R. unum cepe nuon, radicis lilij siluestris quar, f,
cicozte, z, l, salis, z, f, olei mellis, z, ii, coquendo radi-
cis in vino, & pistendo in mortario, fiat unguentū.

The helpes for woundes and sores
with superfine flsthe.

The woundes and blceres of superfine flsthe
are of. viij. fourmes. **T**he fyfte fourme is
of flax or towne chopped smalle and layde thereon.
The seconde is powdye of dactiles applyed ther-
on, **T**he thyrde is alame soden. **T**he fourth is
coperose layde upon it. **T**he fyfth is powdye of
crociskes affrodilloznm. **T**he syxth is lyme of
chalke and honny myngled together / & seth them
or drye them & make a powdye, **T**he, viij, ben the
crociskes of arsenyke abovesayde, **T**he, viij, ben
ruptur, incisions, & canteres cutellaria aforesaid,
The

The helpes of fractures and dysolucyons of
dislocations of bones or ioyntes.

The helpes of Algebræ & of dislocatiōs are of
vi. fourmes. **T**he fyrst is glutynatysse that
serueth at the begynnyng. **R**. farine volatilis
pistetur part. i. pulueris rubei part. f. pistentur
cum albumine ouorum et fiat emplastrū. **O**r the
playster of bꝛowne that serueth at the seconde re-
mouyng. **R**. aloes, mirre, boliarmentici, glutinis
acatie, dragaganti, lapdani añ. puluerizentur, et
albumine ouorū incorporētur / and lay it on with
towe. **T**he thyrde fourme is that serueth after
the. xx. dayes is the decoction of roses, absinthij,
mosse albe arboris, quercus et salis / and lay it to
with flaxe. **T**he fourth fourme is a playster of
Lanfranc / appoynted to consozt the mēbre / and
therfore it accordeth to serue the last / and is made
thus. **R**. olei ros. f. iiii. resine. f. iij. cere. f. ij. colo-
phonie, mastice, thur. añ. f. ij. nucis cipressi, cucu-
mer. añ. f. i. fiant magdaliones aforesayd. **T**he
fifth is apostolicū chirurgicū / et oreicroticū. **T**he
sixth fourme is spannadzapi. **R**. thur, mastice, pi-
cis, farine volatilis, boliarmentici añ. f. ij. cere, cepi-
arietū, añ. lib. f. Melt the wax and the talowe to-
gyther / than put the powdres therto & styre them
together / and dyp a cloth therin and applye it to
the place. But bycause that somtyme after the re-
solatiō there remayneth some hardnes / therfore
shall be put here the maner to soften it agayne in
this wyse. **T**he mēbre shall be mollifyed

x. iij.

with

nota
quod f. iij.

with the decoction of the heades and fete of thepe
and the myddle barke of Clime / and with corticis
radicis maluauiſti añ. ℞. i. florū camomille, meli
loti, ſenugreci, ſemine lini añ. quar. ſ. & boyle them
by the ſpace of an houre / and let the hardneſſe be
bathed therewith the ſpace of a day or a halfe / and
than be wyped and anoynted with other, or with
this oyntmēt. ℞. dialtee, agrippe, olei laurini añ.
miſceantur. And yf the membze be nat ſoupled, do
it with this. ℞. maluauiſti, lib. ii, ſemini ſenugre
ci, ſeminis lini añ, lib. i, ſquille, lib. ſ, olei, lib. iiii, ce
re, terebentine, gūmi edere, galbani añ. z. ii, coloſo
nie, refine añ, lib. ſ, coquantur herbe cum aqua et
coletur, et reliqua addantur, et fiat vnguentum.
Or this that is propre. ℞. olei laurini, olei maſti
cis, olei muſtellini añ, quar. i, auxungii añ bel bi
culi, lib. ſ, alipte muſcate, gallie muſcate, bdellii,
ſarcocolle, aſpalti, ſtozacis, calamite añ, z. ſ, caſtoz
ci, z. ii, muſſi, z. ſ, cere quar. i, fiat vnguentum. And
whē it is anoynted lay thereon de lana ſuccida, aut
diagonon magnum, bel gummatum, aut radicis
maluauiſti coctas et piſſatas cū farina, ſenugreci
ſeminis lini, et ſecis olei cois. And yf it be an olde
hardneſſe it were behouefull to bath or ſtewe the
membze with the infuſyon of a ppece of pyen, or of
a myll ſtone well heate in the fyze / and put in by
negre, and let the membze thereon. Alſo to waſſhe
it with the water of mānes blode ones deſtyle
led is pꝛecpous / or for to waſſhe
it with hote blode.

There

Here foloweth the formation of the propre and
comyn remedyes of þe dysleasles from the heade
vnto the fete after the dyuersyte of the
membres / & fyrste of the helpes
for the heade.



Dre after we shal put the helpes for
the woundes of þe heade. And fyrste
the poeyons made by Thederic and
his felowes. R. cinomomi, ʒ, i, ʒ, ʒ, ʒ, ʒ,
galangi granorum paradisi, carda-
momi, piperis longi et nigri, gariofilii an, ʒ, i, fiant
pulis / & they saye that yf he broke it, it is a good
sygne / and yf he bomyt / it is an yll sygne. The
seconde fourme is purgynge of the bryne & pāny-
cles therof. R. olei mellis ros. callati an, ʒ, ii, olei
ros, ʒ, i, let them be medled / and with fyne clothes
layde thereon. The thyrde fourme pulvis capita-
le / and is of mayster Dinus, allowed of Lanfranc
and Henry. R. radice yreos, aristologie, thuris,
mirre, sanguis dra, farine orobi an, fiat pulvis. R.
The fourth fourme is emplastrum bethonice,
whiche is bled at Paris that bredeth fleshe & con-
forteth, repleth the bones, purgeth, and healeth.
R. cere, resine an, lib, i, succi bethonice, succi plan-
taginis, succi apii an, lib, i, coquetur cera et resina
cū succis blis ad consumptionē succorū / deinde po-
natur terebentina et incorporantur et colentur et
fiat emplastrum. The, v, fourme is emplastrum
capitale of mayster Anserin of Genes þe draweth &
repleth þe bones, bredeth fleshe, & healeth. And, M,
Peter

for woundes
of the head

emplastrum
bethonice

emplastrum
capitale

Peter sayde þ he had proued it in a dogges beade
 that was wounded to þ Brayne & healed hym. **R.**
 terebēthine pt. ii, cere pt. i, resine pt. f, moltē on the
 fyre & streyned on bynygre / & than molten agayne
 & cast vpon þ iuce of these herbes, bethonice pt. ii,
 berbene pt. i, et cū aliis succis et lacte mulieris diu
 mollificentur / & make a playster therof, it is stron
 ger than the fyrste. **C**The. bj. fourme is ordeyned
 to reyle bones yf they may be had none otherwyle
 & was of, **M.** Peter. **R.** olei antiq pt. i, sordicii al
 neor, cere añ. pt. f, enforbi quar, pt. bñi, aristolo
 gie lōge pt. bñi, lactis mulier modicū, fiat empla
 strū. **C**For þ scabbe take this salve as, **G.** wyllēt h
R. litargiri, sulphur bñi, calcis biui, atramenti,
 vitrioli, auripigmenti fulginis, viride eris, et ele
 bozi albi et nigri, alumis, gallaz añ, ʒ. f, argenti
 biui, ʒ. i, cere, picis, olei nutū añ. lib. f, succi lapatis,
 succi fumeterre, succi scabiose, succi, bozagini añ,
 quart. i, bñeantur cera et oleum cū succis bñq ad
 consumptionem reliqua incorporantur, & fiat vn
 guentū, diligenter. **C**Also for fallynge baldnes of
 the heares / & to cause the heare to bze in the car
 tulary of, **M.** Peter. **R.** succi calceidaz, ʒ. i, puluis
 sanguisugis combustarum, lacerci viridis, adusti
 pulneris talpaz, apū combustaz solerū combu
 statū, cetarū porci adustaz, viride eris, añ, ʒ. i, mel
 lis quod sufficit ad incorporandū, fiat vnguentū,
 Probatum est.

for falling
 of 922

CThe remedies for the face and
 partys therof.

fyrste

Firste the gutta rosa is allowed vnguentum
citrium of the comunalte of p antydotary.
℞. aurungie porci preperate libram. i. argē
ti vini. ʒ. i. bitide eris. ʒ. f. pistedo in mortario. fiat
vnguentum. ¶ Secondly gōmera is put to whyte
the face / which is of Rasis. ℞. cicerum fabarum.
ordei mundati. amigdalaz excoctitatorum. dra-
gaganti añ. part. i. septē raphani part. f. fiat pul-
uis / and tempre it with mylke and anoynte p face
by nyght / and in the moynynge washe it with wa-
ter and branne. ¶ Thyrldy is put to it a water of
frāice. ℞. litargiri calcinati. lib. i. massicis. ʒ. iij. pi-
stentur cum albumine ouozū. et ponantur in alem-
bico et fiat aqua / it is ryght pceyous. ¶ Fourthly
lac virgineum to purge & dye the byzulent pym-
ples. & spotty skynes of the face is made thus. ℞.
litargiri subtiliter puluerizati. ʒ. iij. aceti albi opti
lib. f. misceantur simul & admictantur residere et
distillado cū pecia trianlanti silerim bel cū sacculo
sussipiatur aqua / deinde illa aqua misceatur cū a-
qua salis puluerizata. et lib. f. aqua plunialis bel
fōtaneæ / et misceatur ambe aque & coagulabūtur
ad modū lecti. & rub the place w it that is infecte.

¶ Helpe for the dysleales of the eyes.

Firste take the water of. M. Peter of spayne.
that conforteth and clereth the syght. ℞. fe-
niculi. ruthe. celidonie. berbene. eufrasie. cla-
reterof. & aque eius añ. concassetur et temperen-
tur per diem naturalem in vino albo / deinde po-
nantur in alembico. et fiat aqua colicium album.

P. i.

¶ Secondly

*lac vir-
gineum*

Secondly take Colirium album for the payne
of the eyes, made by Galyen. *R.* ceruse lote. *z. i.* sar
rocole. *z. iij.* agnidum. *z. ij.* dragagant. *z. i.* apij. *z. f.*
puluerizentur omnia balde/et cum aqua pluualii
mollietur sub tegulam et fiant parui pillule/ and
let them be steeped with womans mylke / or with
rose water, and be admynystred. Colirium de thu-
tia. **T**hyrdly is admynystred coliriū de thutia/
made at Mountpyller in the ende of optalmia, for
it resolueth and dryeth the moysture that cometh
to the eyes. *R.* thutij preparate, lapdani calami-
narū añ. *z. f.* gariofil. *x.* numero saui cū melle, *z. i.*
puluerizanda puluerizetur subtilissime, et ponan-
tur in *z. ij.* vini albi et aque ros. quar. *f.* camphere,
z. i. colentur subtilissime, et fiat colirium.

The powdre of mayster Arnolde.

The fourth fourme is put by mayster Arnolde
for to drye the teares/ and to rectify the rednesse.
R. thutie preparate. *z. i.* anthimon. *z. f.* margari-
tarū. *z. ij.* storum coralli. rubium. *z. i.* *f.* ceciri cru-
di prozie de flosculo hermie minutim incisi *z. f.* fiat
puluis subtilissimus et seruetur in pixide erea.

Sylfely is put the powdre of welcome, of myne
owne makynge for all spottes of the eyes. *R.* zuca-
ri candi. *z. i.* thutie preparate. *z. f.* puluerizentur, et
cum aqua ros. pestentur et in pzelium spergantur
et in versetur peluis super finium. lini. aloes. & ex-
siccetur et puluerizetur subtilissime, & fiat puluis
et seruetur in pixide erea, & ponatur in oculis cum
uilo argenteo. **S**ylfely is put colirium for the
rednes

rednes and þe teares / and is made by Dinnig. R̄.
thutie preparate. ʒ. i. aloecicotrini. ʒ. ʒ. camphere.
ʒ. i. aque ros. ʒ. lib. i. ʒ. ʒ. vini granatorū. lib. ʒ. pul-
uerizanda puluerizantur subtilissime, et miscean-
tur cum alijs et calasiant sub carbonēs modica
bullitione, coletur et seruetur.

¶ Helpes for bledynge at the nose.

For bledynge of the nose. ¶ When the flux of
blode cometh in the nose thynnes it is staunched
in puttyng in to them tentys anoynted with licio
dissolued in water / holdynge þe nose thynnes with
your fyngers tyl it be staunched / ʒ holde a sponge
at his foreheade bathed in stronge byneygre. And
also it helpeth to staunche þe hyndre partes. ¶ Also
for popilipo mayster Peter de Bonaco aloweth a
tent de radice achori tempred in oyle of Juniperio
wherin scamony hath ben dissolued.

¶ Helpes for the paynes of the eares.

The paynes of the eares are appeased by put-
tynge in theym the mylke of a woman / as is
aforesayd. ¶ The blecces of the eares be clen-
sed with honny ros. puttynge thereto a oyntement
made thus. R̄. rubiginem ferri et teream fortiter
et pone eam in sarraginem cū aceto fortissimo / et
fac eam bulire donec siccetur. Item distēperetur
cū aceto et siccetur ad ignem / postea iterū subtil-
issime pulueriza, et cū aceto coque donec recipiat
spissitudinem mellis. And put of it in to the eares,
for it healeth the oide sores. Or elles after mayster
Peter. R̄. nitri cardomini decoquētur in succo ru-

the et colentur, and one drop be distilled in to the
eare/for it byngeth the rottēnes outwarde/ and
dystropeth the superflue pꝛovode fleshe & healeth.

¶ Helpes for the paynes of the teth.

The dolour of the toth ache is appeased with
holdyng bynerygre of ꝑ decoction of peletory,
or herbam hertes tonge. The blackenelle is
washed as was approued in this water. R. sa-
lis armontaci, salis gēme añ. quar. i. aluis, quar. ꝑ
ponantur in alembico et distillentur et fiat aque.

¶ The chauffynges and swellynge of the gūmes
are appeased in the water of chernel, playntayne,
& alumine, or in this washig made of Din. R. ro-
sarū. ꝑ. i. lentiū añ. quar. i. banlaustū quar. ꝑ. cōcal
sentur et bullātur cū aqua & aceto/ fiat linimentū.

¶ The thynde Chapptre is the remedies
for dysleales of the necke.

The necke hath dyvers dysleales of the which
some be here specified/ and fyrst be bocium of
the necke. ¶ Bociū of the necke hath. ij. fourmes/

¶ The fyrste is powdꝛe of mayster Dinus. R. se-
rophulare. ꝑ. ii. ꝑ. i. byronie, picrotri, serapini, ma-
trissilue, oliuatū, salis gēme, ossium, cepie, spongie
combustie añ. ꝑ. ij. gariofilis piperis, cinamomi,
añ. ꝑ. i. fiat puluis in quo sit modicū de alumine.

¶ The seconde fourme is to emplayster the place
with diaculum, or with a playster of gootes dyt,
or with a playster of the stowmatyke apostemes.

¶ The. iij. Chapptre of the helpes for the
thulde and partyes therof.

If the payne of þe chuldrer there is an oyn-
ment medled with marciacū & agrippa. For
the gilbolite & bocemēt Myrcen alobeth em
plastrū de acozo. R̄. acozī, enule cāpane, saūne añ
quar. i. bdellij quar. f. castorei. ʒ. i. coquantur in bi
no et oleo b̄s̄ ad consumptionē vini, et de oleo cū
cera fiat bnguētū. ¶ Cyzagra of þe reynes is cured
as the flewmatyke apostemes / but specyally i it is
plasters of moūtpyller of red cabole wort / soden w
lye of asbes bowked & knoddē w a lytel bnyngre.

¶ The. v. Chapytre is of the helpes of the
brest and partes therof.

The helpes of the brestes are of two fourmes.
¶ The fyrste is porcion resoluyng & wastyn-
ge all the mater / and hyght fundatoz. R̄. caude
equine terrestris. ʒ. i. radice osimandi quart. i.
radice draguntee quar. f. coquantur cum vino et
melle / and admynyster a gobletful wban he goth
to bed, and he shal slepe. ¶ The seconde fourme is
anoher porcion of drynkes cōmyū to all inwarde
sores, made by. G. R̄. centauree cesti nepiti gario-
filate, pimpinelle, piloselle, sumitate canateneri-
catū cauliū canatesti rubee, penthaphilon, aurum
balens añ. coquantur in vino et melle, and be my-
nystred as is sayde befoze. It canseth the rottēnes
to come out at the soze / and clenseth the benyme
that is in it / but yf it be bomyted there is no hope
of cure / as the people sayth.

¶ The. vi. Chapytre is of the help of the
help and partyes therof.

P. iij.

And

Ad fyrste for the thre dayes is allowed lana
 succida infusiōis decoctiōis cimini. Secondly
 pro offēsiōib⁹ is allowed ꝑ cōmyn potion of
 R. R. mūmie, boli armenice, terre sigillate añ. ʒ. i.
 fiat puluis. And be admynystred. ʒ. i. cum. ʒ. i. aque
 plantaginis. Thyrddly the potions of the brest are
 allowed for to resolute the mater gathered within.
 Fourthly outwarde maye be made playsters that
 be fourmed in the concussyons. In ydropesye it is
 good to prouoke oꝝ styꝛe ꝑ byꝛne. Therfore by the
 doctryne of. G. M. Henry grylletes blacke fleshe
 flies oꝝ cantarides / & toke awaye theyꝛ wynges &
 heades & bzent them in floure and made a powdꝛe
 wherwith he admynystred at euen a grayne with
 wyne, and caused so moche byꝛne that many were
 healed. ¶ In the paynes of the kydneyes and of the
 bladder, I haue sen admynystred lye of the ashes
 of bean scales / which dyd merueyles in mouynge
 of byꝛne and clenlynge the wayes therof, the rot-
 tēues, and grauell, and styꝛynge the menstrues.
 ¶ Remedyes for the payne of the raynes and the
 bladder. ¶ Raby moyses for the blceres of ꝑ kyde-
 neys and of the bladder approued water dystylled
 of a leane goates mylke vnder this maner. R. peri-
 capzini lactis picherios. ʒ. iij, iubebe, sebestē añ. ʒ. i.
 boli armenici. ʒ. f. quatuor seminū frigidorū mun-
 datorum. ʒ. iij. seminis papaueris albi, citoniorū
 añ. ʒ. ij, conquassantur, et distillādo fiat aqua. And
 Mureen graūterb in diabete the water of the clere
 mylke of a shepe / but I haue put to it herba can-
 de equine

de equine, plantaginis, ros. semen maluanissi, al-
kangi & mection of mylke wth the colyres aforesaid
& plaisters & ruptures betwene nature is allowed.

¶ The. vii. Chapytte of the helpes of the
loynes and theyr partes.

Fyrste the payne of the yerbe is appeased with
crômes of breade knodden wth yolkes of egges
with oyle of poppy. The blceres of the yerbe ben
washed with alume wat/ & emplaysterd wth oyn-
ment of populeon/ & anoynted wth vnguentū albū/
or wth oyle of roses wth the whyte of an egge & pow-
dre of bzent lead, ceruse, & aloes. ¶ The swellynge
of y^e coddess is swaged wth a playster of malowes &
beane flour & comyne soden in water. ¶ The rup-
ture hath. iij. helpes. The fyrst is an electuary, R^s,
conserue cōsolida ma. lib. ʒ. cōserue ro. quar. ʒ. pul-
ueris dragaganti frigidī. ʒ. i. radicis valeriane, se-
natiōis, bolearmenici se. nasturtij, lapdani, sāguis-
narū añ. ʒ. ij. panis succari, lib. i. fiat electuariū cū
aqua ferrata, ¶ The secōde is a playster of shepes
heare of all y^e cōmunaltees, R^s, picis naualis, colo-
phonie añ. ʒ. ij. litargiri, armoniaci, opponaci, gal-
bani, bdellij, mastice, serapini, terebētime, sumac, cō-
solida ma. & mi. añ. ʒ. i. bisciueri, ematidēz, thuf,
gipli, mirre, aloen, mūmie, boliarmenici, sanguis
dra, aristo, hermiū frestrū, añ. ʒ. ʒ. sāguis humani
ʒ. ij. conficiantur cū pellis arietina cocta aqua plu-
uiali bisq^{ue} ad dissolutionē et fiat emplastrū. ¶ The
thyrde fourme is of. B. & my self. R^s, nucis cipressi
acassie, gallarū, baulastiaz añ. ʒ. v. mit, sarcocole,
thuf,

thut, gūmi ara. añ. ʒ. iij. fiat puluis subtilissimus
et passetur cū aceto, et fiat emplastrū / for it is pro
ued in emoroydes to swage þe dolour w̄ suffump
gacyon of þe decoction of moleyn, camomille, mille
lote / & inwardly put theye bathed i oyntmēt made
w̄ butter styed i a moztter of lead tyll they be drow
ned / yf þe payne be to great oyntmēt of Alexandre
proue by me shuld be good, which is. R̄. mis, croci
thut, licij, añ, pt, i, apij, pt, ij, teratur & conficiatur
cū mustilagie, pillij, & bitello oui / & outwarde. R̄.
p̄ayseth this plaster. R̄. camomille, mellelort añ
quart. i. conquassentur donec dissoluatur bitelloꝝ
onoz elizatoꝝ quar. f. farine fenugreci, seis lini, ra
dicis altee añ, ʒ. i, croce, mirre, aloen, añ, ʒ. ij, et, f,
butiri q̄ sufficit fiat emplastrum.

CThe. vij. Chapytte is of the helpes of the
thyghes, legges, and fete. R̄.

For the nether lymbes be dyuers helpes. The
fyrste is for to drye, let þe thyghes, legges, & fete
be bathed & somēted w̄ water of þe see or water sal
ted w̄ the decoctiō of ebuloꝝ, sābutij, tribuloꝝ añ,
pt. ij. calamēti, origani, absinthij, perlicaria añ,
part. i. And lay bpon þe swellynge this playster. R̄.
furfuris pt, i, farine fabarū pt, i, stercoꝝ colūbini
part, f, puluerizentur, & cū aceto decoctiōis affro
dilloꝝ et succo caulū super ignem. Probatum est.

Impynted by me Robert Weyer / for Henry Dabbe /
and Rycharde Banckes. Cum priuilegio re
gali ad imprimendum solum per
septennium annuum.

The fourth boke of
the Terapentyke or Methode curatyfe
of Claude Galyen Prynce of Medy-
cynes / Wherin is syngulerly
treated the cure of woundes
and sores.

Translated by me Robert Coplande. Anno. M.

CCCC. xlii. the. iiii. day of february.

Philatros the translatour in to frenche
to the Reader gretynge. 



Rende & dyligent reder,
Quintilian in his fyrst boke of
the Oratory institution recy-
teth howe Philosophy and elo-
quence are conioyned by natu-
re, and bryed togyther by offi-
ce and actyon. Neuerthelesse
study of philosophy and eloquence haue ben sepe-
rate one from the other, suche wyse that the necy-
gence of men hath made that they seme to be son-
dry actes, and dyuers sciences. And he yelderth the
reason wherfore. For syth that the tongue & elo-
quence hath begon to gyue it to the practyke. I
say lucratyue exerceptatyon, & that men haue abu-
sed the goodnes and graces of eloquence, they ha-

A. j.

ue

ue forsaken and all holly leste the cure of vertues.
And good maners, whiche is the very phylosophy
the whiche of very propre nature ought to be cō-
iuncte with eloquence, in folowynge the sentence
of Quintilian. I say lyke wyse that the parties of
the art of Medycyne (is to wyt dyetetyke, phar-
macentyke, and cyrurgery) ben such wyse cōpled
& connered togyther that in nowyse they can not
be seperated one fro the other without the dōma-
ge and great detryment of all the medycynali pro-
fession. For the one is holpen, made perfyte, and
consumed by the other. In such wyse that the one
haleth, and stombleth without the other. For to be
it now a dayes I wote not yf it be by neglygence,
or by cause of the lucratyfe practyse, wherto the
moost parte of Physiciens do study more than to
the Theorike, whiche is none other thyng but y
partye and entyre knowlege of dysleases and tem-
perers of mankynde bodyes, with the facultees &
vertues of the medycynes, wherof the indycatyon
curatyfe is taken) the sayde parties of physyke is
separated. Of the whiche the fyrst is abyden with
them that y bulgare people call Physiciens. The
seconde with the apotycaries, wherof they hane y
name of pharmacopoles. And the. iii. to the Cy-
rurgyens. So that the physicien (nowe) trusteth
in all or almoost to the apotycaries in the know-
lege of symple medycyns the whiche are so neces-
sary that they can not well compose, nor well vse
the medycamentes somtyme composed without y
ame

same. And as touchyng the Cyzurgery (whiche is but a manuall occupatyon) the physitions esteeme it a thyng to vyle and vnwoorthy of theyr professi- on. And not onely þe sayd manuall occupation the whiche Hipocrates and Galien haue not shamed to treate of and to exercyse, but also the Methode to cure the blceres and tumoures against nature, hath ben leste by them in suche maner þe Bar- bours and Cyzurgyens in these dayes are more Ruduous than many physitions. Whiche is the cause wherfore I haue traducte out of latyn in to freche this fourth boke of the methode of Galien moued of the great and ardaunt desyre that I ha- ue knowen amonge the sayd Cyzurgiens to haue knowlege of some thynges. Wherin I wolde de- syre gladly the grekyllhe tongue or the latyn, by- cause of the great payne takynge in the translati- on, and also bycause that euery tongue hath his proprete in such wyse that many thynges can not be sowned in the frenche speche, so well as they be wrytten in the Greke or Latyn, prayeng the good reader take this my present wrytynge in worth.

¶ Here begynneth the. iiii. boke of the Terapen- tyke, of claude Galien prynce of Physycke.



We haue sayd that there is a kynde of dysease, that is called solution of cōty- nuyte, whiche cometh in to all parties of the body of mankynde. Howbeit it

A.ii.

hath

hath not one name in them al. For solutyon of cō
tynuyte in the fleshy parte is called blcere, in the
bone, fracture. The grekes call it catagma. In þ
synew, conuulsion, the grekes cal it, spasma. The
re be other kyndes of soluti ons of continuite, that
the grekes cal Apospasma, rhegma, and thlasma.
That is to wyte thlasma in the ligament, Apospa
sma, and rhegma in the vessels and musles, by
cause of any byolent stroke or greuous fall, or any
other great moeyon. ¶ The solution of contynu
yte called ecchymosis in greke cometh most often
with concussyon and ruptyon. Somtyme solution
of cōtynuyte cometh by operatyon of the dyffices
of the vesselles, in greke named Anostomosis. Also
it cometh by cause that the grekes call it dyapede
sis. Other solutions of contynuyte happeneth of
eropyon in greke called Anabrosis. But it is a dys
posytion alreedy medled and composed with an o
ther kynde of dysleale that consyseth in the quan
tyte of the partyes, as before hath ben shewed,
whan we haue spoken of holowe blceres whiche
procede of two causes, that is to wete of exerysion
and of eropyon. It is notozious in what maner
exerysion cometh. yf eropyon habounde inwardely
it is caused of catochimie. yf outboardly it is done
eyther by stroge medycyne or by fyre. It behoueth
then as before is sayd to take hede dyligently and
dyscerne the symple dysleales fro the compounde.
For to a symple dysleale a symple healyng is due,
And to a composed dysleale a healyng is but symple.

Also

Also we haue sayd befoze what Methode must be
 kept for to heale the composed dysleales. Now bett
 it is not yroughe to knowe the generalyte of the
 sayde Methode / but behoueth to be exercepted in
 all the parties therof, seynge that in the same is
 nede (by maner of spekyng) of sondry particuler
 Methodes, bycause y euey kynde of dysleale hath
 his owne Methode. Than that whiche resteth of
 of the curatyon of blceres must be persourmed in
 this boke, takynge the begynnynge here. ¶ Every
 blcere is eyther symple and alone without other
 dysposytyon or affectyon begynnynge with it, or
 precedent, or sublegemet, or it is with some other
 dysposytyon, or dyuers / wherof some haue nat all
 onely excepted the sayde blcere, but haue augmen-
 ted it. The other are without the which the sayd
 blcere may nat be cured / & of them haue we trea-
 ted here befoze. ¶ We shall treate in this present
 boke the dysposytyons which augmenteth the bl-
 cere / in the whiche lyeth double counsell of cura-
 cyon / that is to wyte, eyther to take the sayde dys-
 posytyons all holly out of the body / or to surmount
 the incōmodite that aboundeth in it. The whiche
 thyng maye be easely done / yf the dysposytyon be
 lytell. But yf it be great the blcere maye nat come
 to cecratryce bntyll that remedy be put to the sayd
 dysposytyon, wherby we must dylygently consyder
 what the sayde affectyons and dysposytyons be /
 and howe many in nombze, in takynge our begyn-
 nynge as is afozsaide. ¶ Every blcere is be it alone

or with holownesse requyrezeth and demaundet
that the fleshe subiect be natural / and that there
be nothyng betwene the lypes and extremities
that ought to be conglutynate / which oftentimes
happeneth, so that heere, a spyder threde, matter,
oyle, or suche lyke thyng letteth the knyttynge. And
those thynges are as symptomes and accyden-
tes of the sayde blceres / which yf they be present may
hynder and let the curacion, yf they be nat, they let
nat / but the dysposicion of the fleshe subiecte is
cause of that whiche foloweth. For with the same
fleshe / and by the same the lypes that were ason-
der are closed and the holownesse fylled. It beho-
ueth than that the sayd fleshe be kyndely, bycause
that these two thynges maye well & comodously
be made parfyte. Than shal it be kyndly yf it kepe
it selfe temperatly / the which thyng is comon to
all other partys. Wherby it behoueth that the
fleshe subiecte be holly temperate / aswell to close
the blceres as to fylle theym with fleshe / but is it
ynoughe of that? Must nat the blode that gathe-
reth to it be good also / and moderate in quanty-
te? He semeth this to be trewe / for it lacketh almoche
that the corrupte blode be as holsome for the clo-
synge, and as to fulfill the fleshe / as somtyme it
maketh erosion and erulcere the body. And yf it be
ouer habundaunt in quantyte it engendzeth ex-
crement in the sores / and as is aforesayd letteth
and hyndzeth the curacyon. And also there be
thre maners of blceres dyffycyle for to be healed.

The

The fyrste maner haboundeth by the vntemperaunce of the flesche subiecte. The seconde by the hyce and yll qualyte of the blode gatherynge to it. The thyrde for the ouer great measure and quantyte of the sayd blode. Dought nat the dysposyon to be made thus: or otherwyle / that is to wyte the cause wherfoze some blceres are stubburne and de fycyle to be healed is for the mystemperaunce of þe flesche blcerate, or for the gatherynge of humours ¶ Per agayne, the mystempered flesche ought to be denyed in two dyfferences. The fyrste is whan the subiect flesche is out of nature in an onely qualyte. The seconde is whan with the euyl qualyte it hath tumour agaynst nature. ¶ The flowynge of humours is dyspyded in two dyfferences, that is to wyte in the qualyte of gatherynge þe humours, & in the quantyte. Somtyme dyners of the sayde dysposyryons are medled togyther, and somtyme all. But the Methode for to cure the all togyther ought not to be gyuen but eche one by it selfe. As yf the intemperaunce of the flesche be drye & fylthy moderate it with bathynge, and wetynge in temperate water. But at all and as many tymes that this remedy shalbe vsed, the ende of the bathynge and wetynge shalbe forth with that the partycle becometh ruddy and ryle in a lumpe. Than sease þe bathynge & mostynge. For yf ye bath it any more ye shall close the humour agayne that was loosed out, And so ye shall profyte nothyng. Lykewyle the mostynge faculte of medycyns ought to be greater

greater then it is commaunded in hole party yf the
fleshe be more moyste, than naturall habytude.
Ye must haue regarde to the contrary, for the fa-
culde of medycyns ought to be desyccatysse, and in
no wyse to vse any water. But yf ye must washe
the soze take wyne or posca, that is to saye oxycra-
ton, or the decoction of some sharpe herbe. Lyke-
wyse ye shall coole the pynde of the fleshe that is
to hote, and heate that whiche is to colde. ¶ Ye
shall knowe suche vntemperaunces partly by the
colour, and partly by touchynge, and partly by fe-
lynge the dysleasid. For somtyme they feale great
heate in the party, somtyme manifest coldenes, &
delyte them in hote or colde medycyns. And some-
tyme appereth rednes, and somtyme whytenesse.
But it is an impertynent thyng to this worke to
dystynke these thynges. In the whiche worke we
shewe not the Methode to knowe the affectyons,
but for to heale them. In suche wyse that by one
consequence of wordes, we be come vnto the sayd
Methode to knowe the affectyons. Retourne we
than to our purpose. ¶ Yf any partyes are blcera-
te with swellynge agaynst kynde, fyrste the swell-
lynge must be cured, What ought to be the cura-
tyon of all swellynge we shall say hereafter. Pre-
sently we shall treate of whiche is conyete and co-
mune to the curatyons of vnkynde humoures or
swellynges with the blceres. yf the lypes of the
blceres are dyscoloured onely, or somewhat harde-
ned, they muste be cut vnto hole fleshe. But whan
suche

suche dyscoloured or affection hath to procede fur
ther/there must be had delyberacyon, to knowe yf
all the party dyscoloured and hardened unkyndly
ought to be cut, or yf it ought to be cured by longe
space of tyme. And without any dowbte in suche
case it is necessarye to knowe the payentes wyll.
For some had leuer to be longe in healyng than
to suffre incylpon. And other are redy to endure all
thyng, so that they may be soone healed. **L**ike
wyse here shall be spoken of the curacyon of euyl
humours that gathereth in the partes of y^e soze
places, in as moche, and bycause that it is an hu
mour gnawynge aboute succorose. But in as
moche as it is a wycked humour or ouer encrea
syng in quantyte/the curynge therof shal be spo
ken of in his owne place. **T**han whan the hu
mours that gathereth in the bliterate parties is
nat very fetid, nor in quantyte, nor gualyte, it be
houeth to dyuert & dryue away, that is in restrey
nyng, and to coole the heate of the parties that
are before the soze place. Like maner ye must be
gyn the lygature at the bliterate party, in ledyng
it towarde the hole partye, as Hippocrates wyll
lech in the fractour of bones. Also that the salues
that are layde to the sayde bliters must be moze
undyng than they that are layd to a synge soze.
And yf the flux or renyng wyll nat stop with sal
ues, seke the cause of the sayde fluxyon, and take it
fysse away. Yf the fluxyon come by weykenes and
feblenes of the party that receyvethe it, y^e sayd wey
kenes

kenes must be cured. And such curacyon also shall
be propre for þe vicerate party. But yf cause of the
sayd suryon haboude eyther by ouer moch blode,
oz fylthynesse of all the body, oz of any of the supe-
ryour partyes, ye must fyrst delay the sayd causes.
The weykenes of the partye for the which gathe-
reth to moche humour haboundeth holly of the
intemperancy. And nat all togyther of intempe-
rancy / wherof foloweth that the vicerate fleshe
is onely intemperate / & nat weyke and feble. And
sometyne chaunceth both the one and other, that
is, both vntemperate and weyke. For þe great in-
temperaunce is cause of the weykenes of payned
partye. The which vntemperaunce shal be cured (as
it is beforesayd) in coolynge the heate, moystryng
the dryth, warmyng the colde, & dryeng the moyst.
And yf the place be to colde and moyste togyther /
in warmyng and dryenge also togyther. And so of
the other vntemperaunces in doynge away euer
the qualyte that surmounteth by his contrary qua-
lyte. The reason is / euery thyng that behaueth it
wel, & is accordyng to nature / nat onely in quye
thynges, oz plantes, but also in all other thynges,
is moderate (whiche the Grekes cal symmetron)
and without excelle of all bycyous humours. For
the thyng wherfro nothyng can be taken, nor put
to it, neyther any partye, nor any qualyte, it is all
parfytely moderate. Contraryly, the thyng that
must be taken fro, oz somwhat put to it, is nat in
a natural estate, wherto is nat possible to resour-

ne, but in boyngge alwaye the excessse, and puttyngge
to it that it lacketh. ¶ In an other place we shall
speke of the ouer moche or lacke of h̄ partyes / but
whan any qualyte is ouer excessyue, it is nedefull
that the other qualite contrary be overcome. And
that the corrupcyon bntemperaūcy be delayed, in
restorynge the sayde qualyte that was overcome.
For in colyng that which was to hote, thou shalt
restore that whiche lacketh / and dymynysh the that
whiche was to moche haboundaunt. Thus it is
necessarye that the curacyon of the thynges that
are put fer fro theyr naturall beynges, by some in
temperacy be made by thyngs of contrary vertue.
And thus the fleshe / or any party thereof wherin
is fluxyon bycause of weykenes, ought to be cured
in this maner. And whan the intemperaūcy is cu
red, heale the blcere. Curyngge the temperaūcy as
yf it had come without blcere. By the which thyn
ge it is manifest that all such curacyon is nat pro
pre to blcere, but to intemperacy. Lykewyse yf any
corrupte fluxyon happen in the blcerate partyes /
as well by h̄ occasyon of any partycle as of all the
body wherto the blode or any yll humours do ga
ther. Fyyste remedy must be had, eyther to the par
ty that is cause of h̄ fluxyon, or also to al the body.
Thus than we shall heale fyyste the varyces that
are often ouer the soze place / bycause that anone
after we maye heale the sooze. Lykewyse in them
that haue dysleale in the mylte, or of any other no
table party. Fyyste it behoueth to cure the sayd par
tye /

tye/ and than after we shall come to the curacyon
of the soze or blcere/ howbeit none of þe curacyons
therof is nat propre vnto an blcere, but to some o-
ther affection and dysposycyon, eyther that engen-
deth blcere, or that nouryssheth & conserueth it.

Nowe it is tyme to make an ende that no strai-
ge cause (or as it is nowe sayde) the fyrste iudiciall
is indycatryce of curacyon, but the curatylle iudi-
ciall affection & dysleafe. But the thynges þe ought
to be done particulerly are fownde, eyther that the
fyrste iudiciall sheweth eyther of the nature of the
soze party, or of the temperaunce of the ayre/ and of
other lyke thynges. For to speke bryefly no indy-
cacyon maye be taken of thynges that be nat yet
parmanent. But in as moche as for to knowe a
dysleafe that is nat enydent by reason nor by wyt,
we ar often constrayned to enqyre of the externe
and prymityle cause. For this occasion the bulgar
wenech that the sayde prymityle cause is indyca-
tyle of curacyon, the which is all other. As it appe-
reth clerely that may well & partlytly be knownen.
For yf ecchymosis, or blcere, or erisipelas, or putry-
faction, or phlegmone be in any parte, it a super-
flue thyng to enqyre the efficyent cause of suche
dysleaves, but yf it be yet present and remaynyng.
For in this matter we wyll heale that whiche is
done all redy / and shulde prohybyte the efficyent
cause to procede any ferther. And yf the sayd effy-
cyent cause which hath produced the effect therof
hath no lenger beyng, we shall do away the sayd
effecte.

effecte. For to do away the cause that is no more/
it shulde nat be possyble for vs, whan we wolde do
it away, bycause that the curacyon apperteyneth
to the thyng present, as prouydence to the thyng
to come/ but that which we feare nat that it may
hurt neyther for the present nor for the cōpyng
is out of both the offyces of h̄ arte, that is to wyt,
of curacyon and of prouydence. Wherfore in such
a thyng ought to be no serchyng of any iudicial,
neyther to cure nor to puruey, but (as sayd is) the
knowlege of the prymytypse and externe cause one
ly byle in the dysleas to vs unknowen. Neuer-
thelesse the Empirykes take somtyme the prymy-
typse cause as partye of all the cours of the dysleale
(that is called in Greke syndrome) wherein they ha
ue obserued and experymēted the curacyon/ as in
them that haue ben hurte with a mad dog, or be-
nymous beastes. Thus doth also some Dogma-
tistes/ which do affyrme to heale such dysleales by
expervence onely without racyonall indicion/ for
they enqyre the cause prymytypse as partye of all
the syndrome, and bynyuersall cours. But the pry-
mytypse cause serneth nothyng to the indicion of
curyng, althoughe it be byle to the knowlege of
the dysleale, to them that haue knowen the natu-
re of benymous beastes by ble and experence, and
therof taketh curatye indicion. For put the case
that I knowe that the benyime of a Scorpyon be
of a colde nature. And for that cause as of a colde
thyng that I take indicacion of the remedy, how

beit the case is such that I haue no sygne wherby
I do vnderstande that the body is hurte of a scor-
pyon. It is manifest yf that I knowe that I sayd
body is hurt with a scorpion that I wold enforce
me to warne all the body / and also the party syn-
ged without abydyng for any other experyence in
takynge myne indicion of the nature of the thyn-
ge. For lyke as we haue shewed in the boke of me-
dycamentes / wherin it behoneth to be excerpced
who soeuer wyll take any fruyte of these present
cōmentaries. No such faculte can be founde with
out experyence. Sothely it shuld be a gyfte of fely-
cyte so that any haupng the syght of Litargiri, of
Castoreum, or Cantiride forthwith to vnderstāde
theyr vertues. But lyke wyse as in all thynges is
cōmytted errour, as well by excesse, as by lacke, so
is it presētly. For yf they that asserme that the ver-
tues of medicamentes is nat yet knowen / & that
after so greate experyence. And the other I esteeme
the sayde vertues to be knowen by one experyence
alone, do gaynsay, eche other. For the fyrste speake
ouer lyghtly and to imprudently, yf it be imprudence
to asserme a thyng impossible, and the other are
all togyther suppydes, surdy, & litygious. But for
this present tyme we wyll say no more, bycause I
haue spoken more playnly in I thyrde boke of tem-
peramentes / and also in the boke of medycamen-
tes. Neuerthelesse for knowlege of I diseases some
pymptise causes are proffyttable / but after I the
present dyscase is all togyther knowen / than the
cause

cause pyymptyfe is totally vniutyle. ¶ Nowe haue
we abouesayd/ that it behoueth nat to medle and
confounde both the doctrynes togyther / but the
emperyke ought to treat by it selfe / & the ratio-
nall also by it selfe. ¶ We muste nowe call to mynde
(bycause we haue preposed in these present comen-
taryes) to treat all onely the doctryne rationall.
¶ Albeit that to some thyngs that we say we do nat
adde that them all and absolutely be nat true, but
onely after the sentence of the Methodyke secte/
howbeit every one of hymselfe ought to reason it,
and for to adde it. And at this present tyme we ha-
ue added that any cause externe and pyymptyfe is
profytable to the indicacion curatyfe/albeit that
it serueth well to the knowlege of the dysease. And
we confesse that the cause pyymptyfe is a party of
the syndrome, and of all the emperykes cours is
that they cure all dyseaes, by reason or by expery-
ence. But in all that we wyll say hereafter it shall
nat be necessary to adde suche wordes. ¶ Than let
vs retourne to oure fyrste purpose in takynge the
pyynecple certayne and badoubtfull/ wherof also
we haue vsed heretofore / there as we haue sayde
that the dysease that requyrez to be cured ingeth
the ende wherunto the Cyurgien ought to enter
de / and of the same all other indications ben ta-
ken / wherby ye maye vnderstande pyynecpally of
the blceres, wherof we haue begon to speake, that
the sayd indicacion hath no maner of societe with
the cause pyymptyfe. For put we the case that any
blcere

blcere be come of a fluxyon in any party than it is
manifest that þ sayd blcere procedeth of corrupt
humours / for nature is wont for to do so in dysen-
tes / whan she purgeth the body she sendeth all the
corrupcyon to the skynne / in suche a maner that
the sayd skynne is blcerate / & all the body purged.

¶ What is than the curacyon of suche blceres?
Certaynly as of other blceres wherin no corrupte
affection or dysposition (that the Grekes call Ca-
coetes) is adioyned. And yf it be so, it is euident þ
none indication is taken of the cause that hath ex-
cited and made the blcere. But yf the bycyous hu-
mour remayned some indication myght be taken
of the sayd cause / or otherwyle it shulde be a deafe
thyng that þ thyng whiche is no moze beyng
shulde requyre curacyon. Or yf any thyng iudged
and shewd curacyon / where there no maner of
nede. Wherfore it is a straunge thyng & all ho-
le agaynst reason to say that the indication cura-
tyfe ought to be taken of the cause externe & pry-
mytyfe. And for bycause that the sayde indication
is nat taken of the same cause / it is euident that
it ought to be taken of the cause that is present.

¶ But what is such indication fynally? Certayn-
ly who that shulde well and properly speake / it is
that thyng that belongeth to prouidence, who so
wolde be abused with the vocable. The grekes cal
it Prophylactice. For þ curation of blceres eyther
beyng onely syngle blceres, or beyng with holow-
nesse (yf ye esteeme and consyde dylygently) is par-
tye

fyte in escheuynge and foreseynge the thyngs that
may annoy nature. And the sūme in effect when all
is done, it is the worke of nature, as is closynge of
a soze blcere / and regeneracyon of flesshe. In the
whiche thynges belongeth all the cure to that par
te of the arte medycynall / that is called Prophy
lactyce in Greke / þ is to say prouydence / although
that bulgarylly it hyght, healyng. ¶ And therfo
re this party that is named prouydence is deuy
ded in to two kyndes. The fyrste is it that doth a
way the dysleale that is present. And the other w
stādeth the dysleale that is nat yet in estate. Thus
the yonge leaches vnderstande nat that theyr con
tencyon and dysputynges is of names. Howebeit
that yf they were studious of thynges / they shuld
inuent and knowe that there be two fyrste dyffe
rences of the functions and actions of medycyne.
That is to wyte, eyther to cure & heale the dyslea
les all redy greuous / oꝝ to let and withstāde them
that are nat yet present. ¶ Than is there no man
but he wyll saye that to cure and to heale is none
other thyng / but to do away the diseases all redy
present and greuous / be it but that is done in do
ynge awaye the thynges that do let the worke of
nature, oꝝ by medycamentes. But prouydence is
none other thyng but to let that the sayde dyslea
les come nat. And certaynly they that by reason &
Methode admynyster the arte of medycyne do cu
re þ blceres that come afoze of corrupt humours /
in purgynge the sayde humours / and also in doyn
ge

ge away the thynges that letteth the worke of nature. And proprely to say these two maners of curyng are called Prophylactykes in Greke. For they let (as is aforesaid) that the fylthynes engendzeth nat at the soze/ or ouer moche moyste corruption. It behoueth nat than thus miserably to stryue of the names. But rather it is more conuenient to gyue some good Methode to cure the blceres, suche as I haue gyuen (after my iugement) as well in the boke precedent as in this. But I merueyle me moche of the sole hardynes of Thessalus wrytyng so of the curacyon of blceres, that is named Carcoethe/ that is to say wycked. ¶ The comynytes of blceres that last longe tyme that are vncurable/ or that retourne after the cycatryce induct ben very necessarye, in lyke wyse as in blceres that maye nat growe togyther and be closed. It must be esteemed what is the cause that letteth and prophyteth the sayd cleuyng, or growyng togyther/ the whiche cause ought to be done awaye. But in them that renewe y cycatryce induct/ it behoueth to kepe y sayd cycatryce, that is to wyt in strength and confortyng the suffryng membre/ or all the body in comune/ and in ordyng it that it endure nat lyghtly, by the remedies appropiate therto. ¶ And after that Thessalus hath proposed suche wordes in the begynnyng of his boke of Cyrurgery, he wyrteth afterwarde more playnly of this matter, in this wyse. The blceres that endure longe, & that may nat be healed, or that renewe and
come

come agayne after the cycatryce, gyue suche indications. That is to wyt/in them come nat to cycatryce, it behoueth the lettynge of the byron and coalescence/and renewe the blcerate place. And after that ye haue made it lyke vnto a freshe wounde/it must be healed agayne as a bledynge blcere. And yf the sayd cure pzoptye in nothyng, ye ought to mytygate thynflamation / and make all other dyligence. But the blceres that come to closynge and open agayne in y actes and outwarde sores/ ye ought to heale them, lyke vnto the wher there is freshe byrennyng. And afterwarde ye ought to lay vpon the sayd blceres a playster made of mytygant thynges, vntyll that the yre and fyerfnesse be abated. After this done ye ought to helpe to dresse the cycatryce. And than that ye make the parties about it ware reade/in wozappynge it aboute with a malagme (that is to wyt a salue malactyke) the whiche is made of Mustarde/ or with some other medycament that may chaunge the sayd parties, and make them to be the lesse subiecte to dysease. And yf they ceas nat i this maner/ ye ought to haue cure of all the body/ in strengthyng it with dyuers exercytacyons, iellynges, and vociferacions, in comyttynge them that kepe hym to such thynges. Also by maner of luyng, dymynayng, or augmentynge by degrees/ in begynnyng at vomytynge made by Rayfoztz. Ye shall also vse whyte Eleboze, and all other thynges, wherof we vse in dysleases and dyffycyle to do alway that are subiect to

reason and maner of lyuyng / beholde here the say-
ing of Thessalus. ¶ Nowe we must esteeme the stu-
pydite or audacyte of the man. I say the stupidite
yf he thynke to say well / and the boldnes yf he sole
hym selfe culpable to saye nothyng. And by this
meanes hopeth to abuse and deceyue the readers.
But tell me Thessalus / what is the indicacyon cu-
ratyfe taken of olde sores? In good soth I neuer
founde curation that was indicate and shewed of
the olde vlcere, nor of new, nor also of the tyme in
what dysleale that it be / but of the affection & dys-
posicion that I haue purposed to heale. For total-
ly yf we regarde tyme / as yf the indycacyon cura-
tyfe were taken of it, the seconde day we shuld gy-
ue all other indication than the thyrde. And lyke-
wyle to gyue the. iiii. day another, than the. v. and
so of the. vi. and all other dayes folowynge. And by
the meane we shall no more consydre the dysleales
that we cure. And the indication shall no more be
taken of them / wherby we coulde neuer thynke a
straunger reason. Howe than are the comynytes
of vlcere necessary that endure a great whyle, se-
yng that y tyme of it selfe can indicate in nothyn-
ge? For whan one vlcere is with erosyon, that com-
meth of euyl humours / we shall nat take for that
four monethes after another indication, but that
which we haue taken at the very begynnynge, and
for a trowth I wyl nat parmit that such an vlcere
shuld abyde longe tyme / but at the fyrste I wolde
take the cause therof away. For it is lesul y moste
often

often to knowlege the dysleafe at the begynnyng,
and it is necessary that the indication be taken of
the sayd dysleafe. But I can nat coniect what may
shewe and ensygne the tyme more than the nom-
bre of dayes, but that Thessalus wyll saye that to
haue knowlege of such vlcres/we must tary the
tyme/but in such a maner he shuld be an ydyot all
together. That is to wyte, yf he cōfesse openly that
of other thyng the indication curatyfe is taken/
and of other the knowlege of the dysleafe. For al-
though that the tyme serueth somwhat to y dys-
ease / neuerthelesse the indication curatyfe is nat
taken of the tyme. But wherof serueth it yf any
vlcere be inueterate, to do away that whiche let-
teth the coition and coalescence, and to reneue the
place that is payned: For a man inepte yf by a fyl-
thy fluxyon (that the Grekes call cacoethe) the typ-
pes are disposed in such oz such maner/what shal-
thou proffyte yf thou cut it befoze thou hast prou-
ded to stop y fluxyon: That is to wyte/thou shalt
make the vlcere wyder than it is/as some do that
cure vlcres in the same maner / bycause that as
longe as the cause lasteth that befoze made the vl-
cres harde and stynty. Other thyng shal nat co-
me of therexcyson of the sayd vlcres but amplyfy-
cation. For them that thou cuttest shal be agayne
as hard and stony as they were befoze, albe it that
the prudent and wyse Thessalus (God knoweth)
hath nat added this word, that is to wyte, that the
partye of the vlcere that is stony and harde & vn-
coloured

coloured ought to be cut, but comaundeth by absolute sentence and diffynityfe, that we ought to cut that which letteth the closynge of the blcere, and renew it, yf he counceled to do away y causes that let and hyndre the agglutynacyon. And that this reason and maner were antyke I wold nat excuse hym. For it is a precept and comaundement almoste of all the auncyent maysters/ whiche haue wyrtten by any reason and Methode of the cure of blceres that it behoueth to do away the effcyent causes of the said blceres, lyke as of al other sores, for to say that in blceres the cause effcyent muste be fyrst done away, & nat in other diseases, it were of no purpose. But totally in all dyscaies wherin the effcyent cause remayneth styll, it behoueth to begyn the curacyon at the same cause. And yf the sayd Thesalus hath left to tel all the causes that let the coition and conglutination, & that he hath onely spoken of the labyes (as he hath shewed afterwarde) it appereth that he ignozeth, moze than he knoweth nat what belongeth to the curacyon of blceres. For it is possyble that the same cause be alone, wherfoze the blcere may nat be cured, as it is sayd the intemperancy that is in the blcerate partyes, wout any tumour agaynst nature maye be the cause. It is also possyble that the sayde intemperancy be coniunct with tumour, the which natwithstandyng requyrez nat al togyther that the labyes shulde be cut. It may so be that varix/ that is to say a swollē bayne that is aboue it may be the

be the cause, or that the mylke is augmented, or
some displease of the lyuer, or the weykenes of the
partie greued, the which is none other thyng but
a cleere and notable vntemperatnes, or enyll and
vycious humour in all the body that the Grekes
call Carochynne. The which is the greatest cause
of all them that maye bnpzoffyte and anoye in the
blceres. As moche also may greue the blceres the
superhaboundaunce of humours egal to the same
that the Grekes cal Phethora. ¶ Yf Thessalus co
maunde to do awaye euery of these causes aboue
sayde, I allowe hym, as he that consenteth and is
conformed to the auntyent. But also yf he be nat
of the opynyon that onely the labyes shuld be do-
ne away, I say that of many thyngs he hath kno-
wen one alone, which is so euident that the shepe
herdes are nat ygnoraunt therof. For yf a shepe-
herde sawe the labies of a soze, harde, syntry, wan,
and blacke, or of any other notable byce of colour,
he wold haue no doubte for to cut it. Than for to
cut is a redy and easy thyng / but for to heale by
medycamentes is a greater thyng / & that requy-
reth workemanship. Neuertheles Thessalus ne-
uer knewe what the labyes are that may be softe-
ned by medicament. For all confesse that he hath
swerued from this party of the arte. And thus (as
hym selfe sheweth) it semeth that he had neuer ex-
peryence nor rational science of any medicamēt,
whiche is a manfess thyng of the booke that he
hath made of medycamentes. ¶ But to the pro-
cess

cesse of this worke we shall treat of the passages
whiche he hath nat wyten well.

And now we wyll dyspose vs with delybera-
cyon to speake of the curacyon of inueterate
blceres, the which he hath treated in saying afore
sayde. Certaynly it had ben better to haue called
them Cacoethe, that is to say wycked, and nat in-
ueterate, and than declare theyr nature, and expo-
se the cause of theyr generacyon, and curacyon of
eche of them. That is to wyt, fyrste the comune cu-
racion of al blceres, in asmoche as they be blceres,
the which I haue wyten in the thyrde boke next
after the partyculer and propre curacyon of eche
of them, after the kynde of the effycient cause, as
I haue taught in this present boke. And howbeit
that Thessalus hath done nothyng of all these
thynges, yet he este meth $\hat{p}$ the blcerate place must
be renewed. Than whan $\hat{p}$ it is made as a freshe
wounde, to heale it as a bloody & rawe blcere, what
is he / yf he be exercysed in the workes of the arte
that vnderstandeth nat euidently that suche do-
ctryne hath ben wyten by hym that neuer healed
blcere. Is it possyble that any maye heale a inue-
terate blcere as it that is cruent and full of blode,
after $\hat{p}$ he hath made it lyke a freshe wounde. Shal
it be in drawyng the labyes of the blcere togyther
by rolles, or ioynyng them by styches, or sooner
neyther by the one noz the other / but by medyci-
ment apt and conuenable in blceres cruent & blo-
dy

by with lygature: What is he that knoweth nat
that an vlcere Cacoethes is caued, seying that it is
made by erosyon: Is it possyble than (O foole and
imprudent Thessalus) that an vlcere caued may
growe togyther and be agglutynate befoze that
the cauyte be replete with fleshe: Is nat that to
cure an vlcere as a grene wounde: Than hast thou
woyten in bayne / that þ indicacyon to cure caued
vlceres is nat closyng, but fyllynge. And howbeit
that euery vlcere Cacoethes and wycked were nat
caued of it selfe and of the owne nature/ neuerthe
les whan it is made as cruent in cuttyng the la-
byes (as thou comaundest) necessarily it is made
caued/ and acquyzeþ ryght great dysstaunce of la-
byes/ in such maner that I can nat se howe thou
mayst conglutue it and make close as that whi-
che is cruent. For yf thou assay to appoche them
by force and byolence, the labyes that are fer ason-
der, is of necessity that there come a phlegmon/
and also the sayde labyes may nat mete and close
togyther, which as me semeth is onely to be vnder-
stande of Thessalus. Than afterwarde he addeth
these wordes/ yf the vlceres be nat bounde þ thou
mytygate the phlegmon. For it is necessary that
they be nat bynculate / but bycause that the same
also be gyuen to Thessalus, and that we passe ouer
without so curyous examynacyon. It is euident
to euery one that he foloweth nat the comynyte
that hym self hath gyuen. For yf we take þ which
letteth we shall take no more any thyng of the co-
munyte

munyfe of inueterate blceres, in a ſmoche as they
be ſuche. Notwithſtandyng this, put we the caſe
that it be ſo, and let vs ſe what foloweth. Theſſa-
lus wyrteth in this maner. ¶ The blceres that co-
me to cecatryce, and open agayne ſhall be healed
in the acceys and blceracyon / in ſuche maner as
they that lately haue be hered & greued by phleg-
mon. Than after he ſayth / ye muſt cauſe readnes
to come to þ partyes that are aboute it by a play-
ſter, that is to ſaye reuollytyſe, whiche is made of
muſtarde ſede. ¶ What ſayſt thou made ſole: yf the
fluxyon be bytter and hote, muſt the party be ma-
de reade with muſtarde ſede: In ſuche wyſe þ that
whiche the ſaid party ought to haue of the fluxion
it ſhall obtayne forthwith by thy ſalue: That is,
that it be all blcerate and reade. For the auncyen-
tes made the weykenelles of þ partyes that was
come of colde, or habundaunce of humour without
manyeſt heate in makynge reade them. But thou
bleſt rubryfycacyon in all ſores. fyrſte wout ma-
kyng any dyfference, yf the blcere be nat cured ey-
ther by the weykenes of the partye, or by the ma-
lyce of the fluxyon, & than thou tournest the ordre.
For after that thou haſt bzent þ party by muſtar-
de ſede, and haſt pꝛoffyted in nochyng, than thou
comeſt to the curacyon of all the body. Note beic
that after my iudgement, all the countreyes be or-
deyned and ſtablyſhed in ſuch thynges, as wel by
reaſon as by experyence. That is to wyte that all
the body be fyrſte emptyed of ſupfluytees, or that
any

any dare admynyster any bytter or hote medycament to the partye. For all those medycamentes drawe vnto them from all the body lyke vnto the cucurbitule, that is to say bentose or boryng. And thus yf thou do nat empty fyrste all the body thou shalt leaue mater of fluxyon to the bytter medycament / which thyng the emperyke confesse / and so do the dogmatistes, & the most auntyent doctours haue esteemed it so. For in as moche as Thessalus hath made mencyon of them, it shal be no straunge thyng to cyte and alledge them as wytnesses. That is nat leasfull to heale the eye well befoze all the rest of the heade, nor the heade befoze all the body. Such was y^e sentence of Aristotyll & Plato in the curacyon of dysseases. Lykewyle of Hypocrates, Dyocles, Paragoras, and Blisronicus / but Thessalus alone gaynsayth this oppynyon / and cometh fyrste to the composcyon of mustarde / and than he hath sollycytude of all the body / without thewyng any thyng wysely. For as yf it were leasfull after to haue ones purged all the body / forthwith to fede it with holsome and good meates, of boocyferacyons, and exerceyacyons, and of iestynges / and of the maner of chaunge of lyuynge / by certayne cyrcuytes and actes. Than of the bomytes made by Rayffortz / and for lūme and conclusyon he hath ordeyned the eleboza. It is hym selfe that hath promysed to heale al diseases easely, but I can nat vnderstande howe that any hath so wel healed, eyther in moze longer space of tyme, or by

D.ij.

moze

more vnprofytable labour. **¶** Nowe than lyke as
we haue seen by blage and experyence/ put we the
case that there be any to whom it behoueth to cu-
re an blcere maligne and Cacoethes / put we the
case also that there is any other that is in health/
but bycause he hath scratched hymself in any par-
ty, as on the arme, and sodaynly is rysen a blyster
oz pustule. Than win a whyle after there cometh
an ytche to the party/ and after the pustule is bro-
ken there cometh an blcere dyscoloured with fre-
tyng vnegally/ and that such thynges is come in.
iiii. dayes fro the begynnyng. To this purpose let
the mayster Thessalpen answere me/ in what ma-
ner it behoueth to heale suche an blcere. I call it
entyerly maligne & cacoethes. And therfore forth-
with I wyll consyder what is the disposycyon and
affection of al the body. For I wyl inuent of what
kynde the humour superflue shal be, as well by the
sumptomes of þe blcere/ as by the sygnes of all the
body. Than forthwith I wyll purge the sayde su-
perflue humour/ wout taryeng þe all þe elbow of þe
pacyent get any dysease/ Roburne & waywarde to
curacyon. But the sectatours of Thessalus/ that
is to wyte they that obserue his precept/ wyll tary
till the blcere be olde, bycause it maye retourne to
the wonderous, and merueylous comynpte of in-
ueterate blceres, as yf it were nat moche better to
showe the comynpte of contumace & waywarde
blceres/ the which wold indyke the curacyon, and
nat of the inueterate blceres. Afterwarde þe sayd
Thessa

Thessalyes wold do one of both / eyther they wold
cut the blcere and make it as it were freshe, and
approche the partres as for to knyt them, or elles
they wolde fynde ble of the salve that is made of
mustarde. And all that profite nat, they wyl haue
theyr refuge to bocyferacyons, & gestacyons, and
other exercytacyons, and to the maner of lpyung
that chaungeth by cyrcuytes / and after they wyl
moue bomytynge by rayffert / and yf the blcere be
nat cured by suche thynges they mynysre eleboze
called heratrā in latyn. And yf the eleboze serue of
nothyng / they sende the pacyent in to Lybie for
the chaunge of ayre, vndoubtedly Thessalus ought
to adde this woꝛde. After this excellent and syn-
guler curacyon of frowarde and rebel blceres. For
of trouth the Thessalyens stay in bocyferacyons,
gestacyons, & other lyke thynges, as yf they shuld
coner the euyl habytude of the body (whiche the
Gykes call Cacherie) and nat the vyce of the hu-
mour (that the Gykes cal Cacoehymie) Is it nat
merueyle yf they confesse nat to knowe the blcere
Cacoethes as soone as it is made / and that they
tary tyll it be olde. And that often they ble cyca-
tryce / and open many tymes or they vnderstande
what to do: seynge also that they counceyll them
that haue the feuers in what maner soeuer it be /
to passe the excesse that ought to come the thyꝛde
day or no: God knoweth howe they haue wel and
parfytly knowen the contemplacyon of the Cryse,
and in what maner they may fore se the great en-
creasynge

creasynge of the soze. What cometh therof moste
often. Of a certaynte it cometh that the pacient
abydeth in theyr beddes / and consume throughe
theyr default / which myght hane ben healed the
seconde daye. Of a trouthe nat ones, or twyes, or
thryes alonely, but. vij. tymes hatie we washed
many febricitans incontinent after þe fyrste actes,
which we haue seen done by our preceptours and
maysters. And consequētly haue permytted them
to lyue without feare in their maner accustomed,
as they that shuld no moze hane the feuer, whom
wyle Thessalus that hath exigitid þe fyrste dyete,
that is to wyt nat to eate in thre dayes shuld ha-
ue dyed by and consumed in makynge them sterue
for hunger in thre dayes lōge. Than as I coniect
he wolde fede them a lytell on the fourth day / and
so nouryshe them by lytel and lytel / in suche wyse
that the. vij. or. viij. day they shuld scantly be able to
go aboute theyr customable besynes, they that ne-
uer had the feuer but ones onely. Of trouthe he co-
sumed his pacientes alway in theyr dysleales / the
whiche ryght easely myght hane ben holpen. For
yf it so were that the bliere began to swell at þe be-
gynnyng, it myght hane ben holpen in few dayes,
Thessalus wolde suffre it to rēne a yeaer or moze.
And tarped often so long tyll the sayd bliere often
tyme produced cycatryce / and wolde often open it
to wit yf it were contumaced. Than after that he
had begon þe curacyon he purgeth nat forthwith
the body, but fyrste of all bled his salue of mustar-
de,

de, and than his Jelles, booyferacyon, & certayne
maners of lyuyng, & than his bomyte of rayffort.
And fynably of the Cleboze what it is: any other
thyng chan to lyngre a hole yere: That is to wyte
(by the lyuyng god) whan the pacient may be hea-
led in. xij. dayes or in. xij. at the moſte / ſhulde we
pꝛolonge a moneth to knowe yf the blcere be Ca-
coethes and wycked / and than that we ſhulde be-
gyn the curacyon: But what neceſſyte was it to
ſpeke of the pꝛopꝛe cōmunyte of blceres ineterate,
ſeyng that they are inutyle in the curacyon / albe
it that it were leſfull to wyte, nat of the cōmunyte
indicatryce, but of the curacyon of blceres, nat in-
eterate, but contumaced and rebell. foz it happe-
neth that ſome blceres and diſeaſes are contuma-
cy and rebellyon to heale. Howbeit indicacyon cu-
ratyſe is nat taken of this contumacy and rebel-
lyon. But it is the diſeaſe that gyueth the fyrſte in-
dicacyon of healyng. And of the ſayd fyrſte indyca-
cyon are founde the remedies as I haue declared.
That is the maner to heale by Methode, as that
we do in folowynge the auncyentes, yf it ſo be that
Methode is an vniuerſall way, which is cōmyng
to all pꝛapꝛtuler thynges. Here is Theſſalus be-
gyed, foz he wreneth that all y knowledge of them
that do any thyng by Methode, is Methode / ſure-
ly it behoueth that he that doth any thyng by Me-
thode haue notyce and knowledge of the lyke and
vnylyke. Neuertheleſſe that is nat Methode / that
is to wyte the ſayde notyce of lyke and vnylyke. Alſo
Aꝛyſtotyll

Aristotyll and Platon affermeth it nat / whiche
Thessalus dare falsely alledge. But at this tyme
is nat conuenient to refute & reprove suche pur-
poses / wherfore I wyll retourne agayne vnto the
Methode curatyfe, promyttynge to shew that there
is a prynciple of Methode in all curacions, and
that the way that ledeth fro this prynciple to the
ende is semblable in all partyculer thynges, wher
by (albeit that in all dysleases it semeth that there
is one propre and pryncipall Methode to heale) neuer-
thelesse in all thynges there is one comyn gendre /
for it behoueth alwayes to begyn at the indyca-
cyon that is taken of the dysleafe that we entende
to heale. And than we must effeme and dyscerne yf
the cause of the dysleafe be ceased already, or yet pre-
sently it augmenteth & maketh the sayde dysleafe.
Yf the sayde cause be already ceased, we must come
to y Methode wherof hath ben treated in y thyr-
de booke of this worke. But yf the sayde cause yet
presently make the dysleafe, the Methode is trea-
ted in the.iiij.booke. By the whiche Methode thou
shalt fynde the remedies of a pblegmon and of a
feuer, and shortly to speake of all maladies. That
is to wyt, yf nothyng is done, thou shalt nat take
payne to enquire the precedent causes / but shalt
begyn onely at the dysleafe. But yf any thyng be
done presently thou shalt prepose two fynalytees
of curacyon. And than do the other thynges by or-
der, as it is sayd. ¶ Nowe it behoueth to merueyl
of Thessalus dyscyples / nat forbycause they sayle

in such thynges, but bycause they do vse these names, Dyspathies, Metasyncriſes, Imbecyllitees, fyrmities, and sondry other such names. And yf ye queſſyon them what ſuche names meane / they wote nat what to anſwere. For to knowe what it ſygnifyeth that they call in all inueterate vlcereſ Metasyncriſien ten exu in Greke / they anſwere nat with one accorde, nor clerely, nor prudently, yf that it were an auncient name, or vſurped by any of the Grekes, at aduenture we myght vnderſtande of that they haue wyrtten, what thyng it ſygnifyeth. But bycause it is a propre name vnto theyr ſupydite, that is to wyt, that is come of the ſuppoſycon and Hypotheſe of Aſclepiades lyke as their other decrees, is it nat then iuſt & reaſonable that they iuſtify theyr dreames? That is to wyt, from whens this that is ſayd Syncriſtaſi ta ſomata cai diacriſtaſi. As ye wolde ſayd medle & dymyde the body. And that it were onely leaſfull to vſurpe ſuche names, to them that call and conſtytute the lytel body Atomes, and the poores, and conduytes or the indiuidnes, & vacuete. And fynably the impaſtable and inalterable thynges to be the fyrſte elementes. As that for certayne they vſurpe and continually vſe ſuch maners. Moreouer Theſſalus in his Canon whan he confermeth the pynnyples reneweth ſome thyng beſyde that which was put in wyrtynge by Thempyſon and Aſclepiades / and enſigneth clerely what he wyl ſay, for he hath nat eſtimated all togyther as Aſclepiades. That is

to buyt euyr in such wyse as in Symmetrye, that
is to say, that in competent and comoderacyon of
smal conduites lyeth and consisteth the helth. And
in Ametrie, that is to saye / in vncompetence and
inmoderacyon in them the dyscase. Also that cu-
racyon or sanacyon is none other thyng but a re-
tourne to the fyrste Symmetrye or comoderacyon
of the sayd conduytes / but he weneth that all the
state and condicion of the sayd conduytes must be
chaunged. And of this oppynyon is proceded þe na-
me of Heterosyncretis, which may signyfy as mo-
che as Heteropozopoesis in Greke. That is to say,
mutacyon of the state of pores & smal conduytes.
Howbeit it was nat lesul for hym to vse the name
of Dogmatykes, in places where he comaundeth
to eschue the vncertayne and darke names & one-
ly haue the vnderstandyng attentyfe in the comu-
nytees whiche appere euydently. Than his dyscy-
ples and seruautes answered that he must nat be
herd as a dogmatyke / whan he vseth of these na-
mes, Hais alephos, that is to say, symply. For of
a trouthe some of his dyscyples are accustomed to
susseyne and defende hym in this maner / in reno-
kyngge vs agayne to another name, that is Arphi-
lia, whiche we translate, sympleneg. The whiche
name (of a trouthe) I can vnderstande what it sig-
nyfeth. For yf he dyd sende vs agayne to a name
more bayne (that is in Greke bioticos) the whiche
they expose doth signyfy as moch as semblably to
the vulgare of men. Cruely as moch shuld it be to
say

say Aphelogs nat duely nor ryghthoysly / but with-
out arte or science. For the men that are the mosse
lyghtest and quicke of speche vse names of artes
and sciences, vnder some sence that hath no founda-
cion. And whan they are demaunded what they
mene, they can neyther tell nor shewe. The which
thyng these Thessalyens confesse to be theyr de-
cent custome, the which thyng we do object them,
and for certayne they wyll also confesse that they
vnderstande nat partfytly & exactly what is Me-
tasyncrysis, yf it be sayd of þe mutacyon of poores,
that in Greke is called Ποροποια, in dede it shulde
haue some vnderstanding, and sygnify somwhat,
but bayne in many maners, bycause that our bo-
dyes are nat composed of corpules motes / nor of
poores. And yf they were true, yet shulde it nat be
possyble to shew in what maner Mustarde myght
chaunge or alter the state & condycyon of the poo-
res. And yf any can shew it, yet shuld he nat be con-
sentynge and confermed to theyr secte, seying that
they saye, to be content with the apparent cōmu-
nities, wherby that they vse no more such names,
and that they hynde and let vs no more, for it is
leasal without the name of Metasyncrysis, to say
in other wordes the curacyon of froward blceres,
as the Emperykes do. Also we haue shewed in
the seconde boke, howe the sayde Thessalyens are
lykewyle abuse at the vocable Atonias, that is to
say, Imbecillite, for they take the name as the em-
perykes, for it sygnifyeth none other thyng, but

that the actions is nat kepte. But yf they propose
that there is any facultees and bertues that go-
uerneth man, whiche we asserme, and almoste all
the auncyentes, belydes that they gaynsay to the
preceptes of Asclepiades, they propose vncertayne
thynges, of the which the Auctours agre nat wel
to gyther / howbeit they comaunde to fflye suche
thynges. ¶ But tell me Theffale clerely, what be-
tokeneth this vocable Metasycresem: yf thou say
that it betokeneth to chaunge the poores a small
conduytes, thou begylest thy selfe, and vsurpest vn-
certayne thynges / yf thou say that it is as moche
to saye, as to yelde the party of þ body stedfast and
hole, or al the man, thou sayst no more to this pur-
pose than the Emperykes, excepte the nowne. For
they knowe wel that man becometh hole by other
remedyes, but they knowe nat by what cause and
reason the remedyes restore helth. For none of the
Emperyke can tell yf the faculte of medycament
chaungeth the poores / nor yf it make symmetrie
and comoderacyon / nor yf it altereth the qualyte
of the pacient party, howbeit the Emperykes are
discrete yf they say þ they knowe onely one thyng,
that is to wyte, yf they haue noted and obserued of
tentymes, that bryltye hath folowed whan þ me-
dycament of Mustarde hath be mynystrid to such
a soze, and in such tyme. Neuertheles they speake
nat of Methode, nor reyle theyz browes at it. And
be nat pleased with suche notyce, and myssaye nat
the auncyentes, nor dysprayse nat Hippocrates,
nat

nat este mynge hym as nothyng / but they alove
hym and asserme that he hath sayde all verytable
thynges. But yf Thessalus here that myspryseth
Hypocrates, and al the other maysters, bnderstan
deth nat that all the pzeceptes that he hath wry-
ten of the frowarde and rebell bliceres ben Empe-
rykes. Albeit yf he wzote them wel & comodiously
it shulde be somwhat pzoftytable / but it appereth
nat that he hath done so / seyng that he pattered
the ozdre of remedies / and bled remedies for the
party, oz that al the body was prepared. In good
soth it is a sygne and argument of an vntaught
and great ygnorauunce (seyng that in this thyng
almost all the maysters of medycyne do agre, albe
it that in sondry thyngs they iarre) that is to wryt,
that all the body muste be emptyed and purged of
all his out warpynges, oz that any partye be take
subiecte to the stronge and behement remedies.
¶ For who soeuer wolde iudge, eyther by expery-
ence oz by reason (for there is none other thyrd
maner to iudge, nor in what arte soeuer it be, nor
in any partye of lyfe) he shall fynde y it is a great
incōmodyte to mynystre to y soze party any salve
oz plaister that is bytter and hote, oz he pzouideth
for all the body, which fyrste requyryeth his pzo-
pze cure. For the sayd medycamēt draweth to it from
all the body in y maner as cucurbyte and bentose
doth the excrementes and superfluytees. And so it
cleueth and stycketh to the sayd party greued and
soze, in suche wyse that with great payne it may
be

be scantly pulled of. ¶ Wherfoze it must be asked
of these Thessalys, from whens y sayd fantasy
came to Thessalus to wyte fables and toyes, as
touchyng the curacyon of frowarde and rebell bl-
ceres, seyrge that none Emperyke, nor racyonall
hath so wyrtten before. Albeit neyther Thessalus,
nor any of his dyscyples and sectatours dare nat
asserme that sucche ordres or remedies do agre w
experyēce or with reason. Moreover they can nat
shewe in what maner of tyme indyke and nat the
disease, nor also (that is yet moze) howe Thessalus
is nat all holly folyshe and dul, that indgeth that
the cause must be esteemed y letteth and hyndreth
the cypatryce of blceres, the whiche cause is to be
done awaye / and lyke wyse seeth nat that it suffy-
seth, and that y length of tyme of blceres serueth
of nothyng / with this he considereth nat that he
must do thus, nat onely in blceres, but also in all
other dysleases, as the auncyentes do admonyshe.
But they answered nothyng to these purposes, but
that they say alwayes, that we do nat vnderstan-
de them wel, as yf they knew parfytely y thought
of Hypocrates, and of all the auncyentes. And as-
serme that Thessalus hath a good oppynyon whē
he sayth that there is a cōmunyte of y inueterate
blceres, and that Hypocrates vnderstode it so in
the boke of blceres, which wyrteth in this maner.
It is profytable that the blode do flowe contynua-
lly from y olde sores, in what maner that it hath
ben seen nedefull. ¶ At all aduentures than what
may

may come to speake ſomaryly of the ſentence and
intelligence of Hypocrates, though I haue nat
promyſed that I wolde ſpeake of it in this place/
but that which I wyll ſay ſhall be of the interpre-
tacyon, of the wyt & knowledg of the auncyents.
The whiche as we haue ſayde as yet hath gyuen
no ſect, but ſtudyenge wth ſymple and pure thought
to inuent ſome thyng profytable to helth, it is wel
ſemyng that they haue founde ſome thynges by
ble & ſome by reaſon. Than dyd they wyte theyz
inuencyons many tymes without gyuyng any
reaſon to theyz inuencyons, & ſomtyme they dyd,
the whiche they haue done for cauſe of the profyte
of the readers. For they truſted to be profitable to
theyz ſucceſſours, as to the good and ryght vſage
of inuented thynges to knowe the reaſon of theyz
inuencyon) and haue wyten it dyligently. To the
contrarye, where they haue eſtemed that it ſhulde
be ſuperflue to recyte, they haue obmyſed and left
ſome. ¶ Nowe it is well knowen to all after that
I holde my peace, that the auncyentes haue well
loued ſhortnes of ſpeche, and pryncypally for that
cauſe. Nat alonely Hypocrate, but alſo all the o-
ther auncyentes. Somtyme wout makynge men-
cyon of the myddelmoſte added the thyrde thyng.
For yf the fyrſte thyng be ſygne of the ſeconde, the
thyrde neceſſaryly foloweth after the ſeconde. For
this cauſe the fyrſte they put p^{er} thyrde, obmytting
and leauyng the ſeconde. ¶ I haue ſhewed ſondry
tymes howe the auncyentes and chyefly Hypo-
crates

crates haue wyrtten suche thynges. And he that
wyl knowe and partlytely vnderstande the maner
of interpretynge, that the auncyentes had, ought
to be exercysed in theyr style and maner of wyrtyn-
ge. For this tyme I wyl expose onely that whiche
I haue purposed / that is to wyte the blceres the
which (after wel and duely to haue done all thyng-
ges requysyte) althoughe they be nat cured, the
maysters in medycyns call them Cacoethe in gre-
ke, we call the malygne or wycked, stoboarne and
rebell. ¶ Nowe haue we spoken in the boke afoze
what curaciō of blceres is. Thā these blceres here
all are called Cacoethe, inueterate, and diuturnes
in blyng such names indyfferently. Lykewylse for
to knowe the dysleale Cacoethe is (that is to saye
waywarde, stoboarne or rebellyous for to heale) it
maketh somwhat with þ other sygnes, neuer the-
lesse the dyuturnyte, or that the said blceres be cal-
led dyuturnes, of longe contynuaunce. And inue-
terate, as waxen olde / and in dede are suche that
no maner of conuenient indycacyon of curynge/
but it must be inuented bycause that the blcerate
partty is yll ozdred and paynfull. That inuented,
the maner of curynge is euident. But thou must
saye, howe so? Of a trouth yf thou heale the blee-
rate partties, prouided that they onely are payned,
but yf all the body habounde in bycious, and cor-
rupt humour. In emptyenge & clenlynge the sayd
humour / for truly the sygne of the bycious hu-
mour is the dyuturnyte of the blcere, but þ inuen-
cyon

eyon of that which is vyle and expedyent cometh
nat fyrste of the dyuturnyte, but of the malyce of
the humour / wherby these thre thynges folowe
eche other by ordre. That is þe sygne, thaffection,
and the curacyon. The sygne is the dyuturnyte,
thaffection is the vyce of the humour, and the cu-
racyon is the euacuacyon of the sayd humour / by
this meane ye shal fynde that the auncyentes ma-
ny tymes after the fyrste anone make mencyon of
the thyrde, leuyng the myddylmoste. As Hyppocra-
tes dyd whan he said it is vyle to cause the blowe
flowe often out of blceres inneterate in what ma-
ner that it be, so that the thyng be seen behouefull
nat that the dyuturnyte indyketh the curacyon /
but the vyce of the blode. For a lytel after he sayth
thus. The vyce of the blode hyndereth greatly the
healyng of the sayde blceres. Also putrefaction of
blode / and all thyng that is come by transmuta-
cyon of blode letteth all other blceres for to heale.
Anone after whan he speaketh of blceres that come
nat to festring he sayth this wyse. The blceres
may nat be closed togyther yf the lypyes and par-
tyes that are rounde aboute it become swarte or
blacke, bycause of the rotten blode, or vanyce (that
is to say a tumpyde bayne) that causeth the fluxion
yf ye heale nat the sayd partyes that be aboute it.
Afterwarde he wyrteth of the cure of the varices.
And furthermore he maketh mencyon of the pur-
gacyon of all the body, as well in other woundes,
as in them where there is feare and daunger of
rottenes

rottēnesse (called in Greke spha celos) and also in
serpenty blceres, and in al Eschirmenes, that is to
say that are eaten and reade. And thus Hyppo-
crates is accustomed to name the blceres that be
reed by any humour. And also whan he speaketh of
them that ensueth he sayeth in suche wordes. In
euery blcere where as chaunceth to come Erysi-
clas / all the body must be purged. And synally yf
ye rede dyligently the boke of blceres, ye shall fynde
that he taketh indicacyon of the dysleale alway,
as somtyme of the tyme, but that is to knowe the
dysleale. And that it is so, ye may knowe it at the be-
gynnyng of the sayd boke, which is such. It beho-
ueth nat to moyste & blceres, what soeuer they be,
but with wyne. Then telleth he the cause saying.
For the dry blcere is & nerest of helth, & the moyste
to sozenes. Then anon after he sayth / for & blcere
is moyste, but & is drye is hole, & therfore in all the
boke, in asmuch as he hath constituted & ende of al
the cure of blceres to be drynesse / forth w he hath
foude the pticuler thyngs admonysshing vs many
tymes of & sayd ende / for when he wyrteth in this
maner. Euery blcere & is dryyded w a cuttyng in-
strument or sharp poynted receyucth medycamēt
& is dryyde at & begynnyng in bloody & rawe bl-
ceres, & which medycament in greke is called En-
hameon, or otherwyle a drying medicine & letteth
it to come to suppuracyon / for it becometh dryer
bycause of the fluxyon & shedyng of & blode, & yet
agayne Hypocrates sayth. All blceres & are pur-
ged

ged i tyme behoueful, so þ̄ they come alway to mo
re dysnesse, in the moſte parte of them come none
ouergrowynge noꝝ ſuperfluyte of fleſſhe, but that
there is bꝛuſe, and agayne. Vſ any blcere may nat
cleue oꝝ growe togyther, the moꝛſe fleſſhe is the
cauſe. ¶ In all theſe paſſages Hyppocrates admo
nyſheth vs of the fyrſte indicacyon curatyfe of bl
ceres. For of a very trouth the curacyon of an bl
cere (yſ as) & beyng but blcere is meane and mode
rate dꝛyng, wherof the demonſtracyon hath ben
gyuen in the boke afoꝛe, but the curacyon of an bl
cere þ̄ is coniuinct w̄ another affection, wherof the
cure ought to procede, is nat lyke an blcere alone,
but the fyrſte curacion ſhal be of þ̄ ſame affection,
and the ſeconde of þ̄ blcere. For yf there be eyther
phlegmon oꝝ ſwart colour, oꝝ ecchimoſis, oꝝ eriſi
plas, oꝝ tumour, þ̄ is called oedema in the blcerate
party, fyrſt ye muſt begyn þ̄ curacyon at one of the
ſayde affections, howbeit euery one knoweth well
þ̄ the blcere ſomtyme nat onely is nat wel & cōmo
diouſly cured, but becōmeth moche greater, for yf
in the parties rōūde about þ̄ blcere there is eyther
bꝛuſe, phlegmon, oꝝ other tumour, we muſt fynde
the propre curacyon of the ſaid affection, & haue it
for a certayne þ̄ it is nat poſſyble to heale þ̄ blcere,
yf þ̄ place where it is be nat cured fyrſte. And ther
foꝛe Hyppocrates putting vs in memoꝛy þ̄ which
he had treated in þ̄ begynnyng of his boke to wꝛy
te al þ̄ other thingſ cōpꝛiſed aboue, þ̄ are p̄lēt whē
he ſayth. Every blcere þ̄ is dꝛyded w̄ a cattynge

instrument, or sharpe poynted reseyueth medycament called Echaeumon & dyslycatyse that letteth the boyle matter. But yf the flesshe be contused or cut remedy must be gyuen, in such wyse that it come soone to suppuration/ for in so doyng it shall be the lesse greued with phlegmon. And also it is necessary that the flesshe that hath ben contused, and incised, the whiche putryfyeth, and cometh to suppuration, in collyquieng and meltynge, and after that the newe flesshe is engendred. ¶ By these wordes Hippocrates sheweth manifestly that all dysleases of the vlcerate parties ought to be desiccate except them that we wyll sodaynly breede pus, that is to say rotten matter/ and passyng forth he teacheth vs that pus or suppuration is made by some putrefaction. Nowe all thynges putrefie by heate and moystnes/ and therefore the Cathaplasmes made of barley meale (seyng that they chaunge and moyste) we shal mynyshe, to all dysleases where it is expedient to engendre pus. For the barley meale with water and oyle, and lyke wyse breade with oyle, or also a fomentacyon with moche hote water, and the strength of the salve called Tetrapharmake, and finally all thynges that warme and moyste, forthwith engendre rotten matter or pus. And for y cause in y parties where as phlegmon is, yf there be all redy behement pullacyon/ in such wyse that there is no more hope of the curacyon of the sayd parties without suppuration all the auncyentes apply the sayd suppuratione me-
dycynes,

dyecynes, and nat sooner. The which thyng Hippocrates sheweth playnly in þe wordes beforesaid, wherby he byddeth to drye moche the wounded parties without brisure. And they that be with brisynge, it behoueth to brynge them soone to suppuration. Moreover whan he sayeth, that all blceres that be nat well and duely purged, & begyn alway to brede & encrease, in them the fleshe ouer groweth greatly / but they that are purged as it behoueth, and alwayes cometh to drynes, in them the fleshe ouer groweth nat, but yf that there be contusyon. Of trowth to the purpose, whan he addeth, but yf that there be contusyon, he reduceth vs to mynde of that he hath sayde before. That is to wyte all blceres requyre for to be dryed, but they where as is brisynge. For yf ye do lay to the parties where as is phlegmon, a Cataplasme that is hote and moyste, it is nat done by the fyrste & pryncypal reason. That is to saye, as remedy to þe soze, but asswagynge of the symptome and grefe. For the remedies of phlegmon ar of dissolatyng vertue. Herken now what Hippocrates sayeth. The playsters of tumours called Cedemata, and phlegmons that consisteth rounde aboute, be verbasco soden, and leaues of trifolium in rawe, and the leues of Eperitron soden polium. All these medycamentes haue vertue dissolatyng, as we haue shewed in the bookes of synple medycines. And the same and shorte cure of the parties where as phlegmon is, is done by the remedies that doth away all þe hole

H. iij. dysease.

dysseale. Or yf þe said remedies haue left any thyng
ge remanyng þe cometh to matter, it is nedeful to
haue another medycament bytter & strong, þe may
make suppuration. Or þe the skynne þe is aboute it
be thynne, & that þe wylt nat þe the pacient be soo-
ner deliuered of it, ye must make incysyon/ but of
the cure of phlegmon by barley meale is sooner le-
niton than curacyon, & fyghteth agaynst the dys-
eale, & of þe dyfference of such thyngs we shall speke
hereafter moze at large. ¶ Nowe me thynketh to
haue manifestly shewed how Hippocrates hath
comanded þe all blceres ought to be dyslycate, &
that he hath ordeyned & confermed þe it is the end
of the curacyon. In almoche as the indicacyon is
taken of the dysseale, & nat of the tyme. And yf any
desyre to haue greater perswasyon, let hym rede dy-
lygently al the boke of Hippocrates, that he hath
wryten of blceres. For he shall vnderstande clerely
that there is one generall indycyon of all blceres,
that is to wote þe which we haue shewed in the pre-
cedent boke. And also þe there is none indycacyon
that is taken of tyme, nor at blceres, nor at phleg-
mon, nor at other greues. And therfore we are co-
men to the purpose & place to speke. It is a thyn-
ge iust and trewe to shewe that Hippocrates hath
ben inuentour, nat onely of that we haue sayd be-
fore, but also of all other thynges that is for to be
knownen to hym that ought to hele an blcere well.
For it appereth that he hath inuented the reason
and maner to heale the symple blceres, and that

are without other affection, which lyeth and consisteth in dissiccation. But also particulerly by the kyndes of enery dysleale. For eyther the vycious humours flowe no more in the soze partye, or els it floweth styll. Yf it flowe no more, it behoueth onely to succour and remedy the party that is payned. That is to wyte yf it appere pale, blacke, or read, it must be scarified and made to blede. Then afterwarde (bycause that I maye vse his wordes) must be layde thereupon a sponge more dryer then moyse. I thynke that no persone is ygnorant that this partyle (that is to wyte than) hath in this place any strength of denyall, as yf he sayde thus dryer and nat moyse. And afterwarde ought to be applyed remedyes dyslyccatpues. And than (yf it be requysite) for to drawe blode agayne, and forth with after make suche thynges as is abouesayde, vnto the tyme that the helth be all togyther gotten. And yf the lypes of the blcere appere harde and stony, they must be cutte, wherof is spoken in this wyse. Yf the blcere that are cyrculer and rounde be caued somwhat, it behoueth to cut in maner of a cyrcle the parties that are comen in swellynge, which in Greke is called call apostema. Eyther a hoole or halfe a cyrcle accordynge to the length. Also it is wyrtten of all tumours that are coniunct with an blcere how it ought for to be cured, Lykewyse of the vartyes / for by the occasyon of them the blcere is waywarde and rebel to be healed, yf that any humoure of the sayde vartyes do
flowe

flowe in the blcerate partyes. In lyke wyse whan
the fluxyon of humour cometh from all the body,
he byddeth that all the body be purged without
takynge of any indication of tyme. And for certayne
ne it shulde be a laughynge thyng that so many of
dyuers and often contraries shulde be taken of a
commynre. For put the case that any indycyon of
tyme be taken / yet fynally it must be sayd what it
is, and compryse it in a sūme / as Thessalus doth
(nat onely we) whiche hath alway an indycyon of
the dysleale of the body that is stopped, that is to
wytt that it be vnloosed / and another vnloosed of the
body to be stopped. Lyke wyse in the blceres, & that
is fylthy requirereth to be clensted, that & is caued to
be fylled, that & is egal to be festred. And that that
ouergrown fleshe, that it be had away, as Thes-
salus selfe is authour. Let hym shewe than that
there is a thyng proportioned in the dyturne
and inueterate blceres, as there is in all them afo-
resayd, whiche is nat possyble to hym, for he byd-
deth that they shulde be cut. But what is that ra-
cyonall indycyon taken of tyme / and than to vse
remedyes of Mustarde / of the whiche he taketh
and vsarpeth this bayne worde Metascrisis: as-
ett that he prouoketh homytes, by Rastortz. And
at the last whan he fyndeth none other remedy to
vse Cleboze: Of the which thynges shal be spoken
more playnly hereafter, whan we shal shew that
no indicacyon in what dysleale soeuer it be nat ta-
ken of tyme. Albeit that & tyme is somtyme sygne
of the

of the dysleale. ¶ But I fynde agayne at Hyppo-
crates, wherof I merueyle of his great dyligence
in all other thynges, and chyeftly þ he hath nat for-
gotten þ whiche is pryncypally to be considered, of
the mayster in medycyns touchyng to indication.
Nat onely in one dysleale or two, but in all. That
is to wyt the indycacyon þ is taken of the mygh-
tynes of the dysleale, which the Methodykes onely
haue nat lest (whiche is no merueyle) but also dy-
uers of the racyonalles, & Emperykes althoughe
it be in dyuers maners. For when they say þ they
haue obserued the euacuacyon of the cours of to
moche blode / they confesse manifestly þ they haue
no regarde of other thynges þ appere in the sores
for to come to such euacuacyo, which þ I say ther-
fore þ purgacyon is euacuacyon, the which is nat
indicate by the cours of to moche flowyng of blo-
de, but also for bycause þ (althoughe þ there be no
cours of redoundyng blode) we must somtyme co-
me & haue refuge to the sendyng of blode, in greke
called phlebotomy. For when the diseale is great,
with the force of strengthes there is none but he
make phlebotomy, yf he be expert in the workes of
the arte. And sothly we se þ the emperykes cometh
to the sendyng of blode when any is fallen from a
hye place. Or when there is any partyes sore byn-
sed & hurte w any wounde thoughe þ the pacient
werz hole & sonnde befoze & without superhabun-
daunce of blode. By the whiche it appereth þ it is
nat the redoundyng of blode þ indicateth the phle-

botomye, but it is the myghtynes & behemency of
the dysleafe, & the force of the strengthes, acceptyn-
ge alway children. And by an other reason, as yf a
man be hole & sounde & in no wyse hurt & is ful in
habundaunce of blode, for all þ̄ it is nat necessary
to take his blode from hym. For to some, fastyng
may satysfye, to another small eatyng, to another
flux of the wombe, or purgacion, or haundyng of
batthes, to another onely besynes, or habundaunt
fretyng may be ynough. But the phlebotomye is
nat necessary to such folkes, as the emperykes say
also. Lyke wyse purgacyon is nat couenable in the
onely habundaunce of bycrous humour. But lyke
as the phlebotomye is made, eyther for habundaun-
ce of blode, or for the magnytude & spersnes of the
dysleafe, also the purgacyon is made for the habun-
daunce of some other humour, & for the behemen-
cy & force of the dysleafe. ¶ As touchyng the mys-
syon of blode we haue treated in another boke, &
shall treat hereafter. In this present boke I wyl
speke of the purgacyon. For they þ̄ be dysleased de-
syre it. Nat onely bycause þ̄ it euacueth the super-
flue humour & noysome, wherw̄ they be greued,
but also to put it out & be clesed. And for this cau-
se Hyppocrates aswel in his other workes as in þ̄
that he hath wyrtten of blceres considereth the be-
hemency & strength of the dysleafe to þ̄ indication
of purgyng sayth thus. ¶ Purgacyon by the bely
is profytable to many blceres, to the woundes of
the heade & of the bely, & of the attyrcles, or also yf
there

therē be daſiger of rottēnes in the bone, oꝛ where
ſutares behoueth, oꝛ alſo to gnawynge. Lykewyle
to ſerpent blceres & other affections þ̄ maketh the
blceres long in healyng. And alſo where as collyn
ges muſt be bleſed, in all ſuche affections behoueth
purgacyons. ¶ By theſe wordes it is clerely ſhe-
wed þ̄ purgacyon is pſytable to all blceres & wou-
des, at al & euery tyme þ̄ they are greateſt. For in
aſmoche þ̄ nat onely the ſayde affections, but alſo
other be made grenous & great in thre maners.
That is to wyte eyther for þ̄ excellency & nobylte
of the party, & myghtynes of the dyſeaſe, oꝛ by cau-
ſe þ̄ the ſayd maladyes & affections are Cacoethe,
þ̄ is wycked. Hyppocrates hath made mencyon of
all theſe thynges by them ſelfes. That is when he
ſheweth of woundes of the heade, & bely, the dyg-
nyte & excellency of the party þ̄ is hurt. ¶ I thyn-
ke þ̄ it is manyfeſt to all þ̄ here muſt be vnderſtan-
de nat onely the inwarde bely, but alſo the ſupe-
ryour. For in diuiding þ̄ tronke which is betwene
the necke & the legges, is two great capacityes.
The fyrſte is contayned vnder the Thorax. The ſe-
conde vnder the fondement, þ̄ is to the mēbrane þ̄
is ſtretched vnder labdomen, & for certayne þ̄ wou-
de þ̄ hath perced win the Thorax, oꝛ win the ars
hole is very daungerous, principally yf any of the
inwarde partyes be wounded. ¶ Lykewyle there is
but fewo but he knoweth well þ̄ all woundes of the
artycles are Cacoethes and wycked. The whiche
thyng the Emperykes vnderſtande by onely expe-
rience.

eyence. And they þ haue studyed to haue the skyen
ce of the nature of the body, vnderstande it by the
nature of þ hurt partyes. For in the synewes and
bony places & without fleshe there is daunger of
payne, wakyng, & pryuacon of rest, & also of con-
nulsyon. Such woundes abouesayd, & such as be
fytched, þ is to say þ are so great þ they haue nede
to be sowd, or at leest wayes of byndynge or rol-
lynge requyre purgacyon. ¶ We haue sayd in the
next boke afoze þ all the great vlcres ought to be
conioyned, eyther by seames or by byndynge, lyke
wyle þ the vlcres whete there is daunger of the
corruption of þ bones are to magnytude of phleg-
mon. Also they þ are to erosion betacoethes & wyc-
ked, & procede of euyl humours. And also cankers
cometh of bylyous excrementes. That is to wyte
coleryke superfluite, & al other olde vlcres cometh
of such a cause / wherfoze in all þ vlcres afozelsaid
Hippocrates comaundeth to purge by þ hely, and
folowyng after he addeth these wordes. In all vl-
cres wherto erisipelas is comen the body must be
purged in the party moste bytle for the vlcere, so þ
the purgacyon be made eyther by the bypper par-
ties or by the inwarde, wherof he hath taught vs
the dyff:rence in the boke of humours / where he
byddeth to retourne to the contrary partyes & de-
ryuat to the syde. And when there is great fluxion
þ it behoueth to make another vlcere in the con-
trary parties, & therof he speketh in the said boke,
wherof yf yet agayne yf the fluxyon be ipetuous &
great

great we shal make renulsion in the contrary par-
 tyes, & is to wyt yf the vlcere be in the hypper par-
 tyes, by purgacyon downwarde, yf the vlcere be in
 the inwarde partyes, in purgynge the hypper bely.
 But yf the fluxion be stopped all redy, in such wyse
 & it is drawen to, & fixed in the membre, it is more
 expedyent to dzyue it out by the next places, seyng
 that the translatyon & transpoyte is by & partyes
 & be next it. Seyng also & thaccesse & attraction of
 the purgynge medycament is more easy & prompte
 nere then fer. The which reason belongeth also to
 another party of & art, & is to wyt of & which trea-
 teth of the purgacyon of humoures, as it is well
 knownen to all, & therfore hereafter it shal be neces-
 sary to repete it, and make it all parfyte. ¶ Nowe
 wyl I shew & the force or yf ye wyl cal it the mygh-
 tynes, or fyerlines, ought to be stablyshed & ordey-
 ned by indicatrice of phlebotomye, or of purgaciō,
 and & Hyppocrates was & fyrste inuentour of the
 sayd indicacyon, which I wyl shewe as touchyng
 to other dysleases in the booke & folowe, & in this
 present boke I wyl treate of vlceres. ¶ I haue all
 redy spoken clerely of the purgacyons. For syth it
 is so & euery dysleale is greuous & fyers in. iij. ma-
 ners, & is eyther by precellence & noblenes of & par-
 ty, or for the strength & magnytude of & affection
 & dysleale or for & wyckednes & frowardnes of the
 same, called i greke Cacoethia. Hyppocrates hath
 made mencyon of all these thyng, where as he spa-
 ke of purgacyons, but some perchaunce shal say.

Howe than: both nat Hippocrates perswade som
tyme for to drawe the blode for the same causes a
bouesaid: It semeth þ he comaundeth them thus,
but in few wordes, & neuertheles nat without de-
monstracyon, as he is accustomed, & also all the o-
ther auncyentes. Thou shalt vnderstande þ it is
thus. Fyrsle yf thou rede agayne his wordes þ are
such. In all blceres newly made, but yf it be in the
bely, it is expedient þ forthw it flowe in blode ey-
ther more or lesse. For by þ meane the blcere shall
be lesse greuous by a phlegmon, & also the places
þ are about it. ¶ And after these wordes þ he wy-
ten i his boke of blceres (yf þ hast mynde of it) þ he
hath often proposed it in his other boke. Howe þ
medeyne ought to be imytatour nat onely of na-
ture, but also to those thyngs þ are pfitable when
they come to theyr ppe & natural styryng þ shalt
clerely vnderstande þ mynde of Hippocrates, that
is, þ blode must be drawn when the woundes are
great. For yf it be expedient þ the blode flowe in su-
che blceres, & that be nat leten flowe, þ must adde
& supply that þ is nedefull. These wordes þ he wy-
teth after the declaryng thus, & conioyneth them
forthw to them abouesayd. It is profytable þ the
blode be leten flowe many tymes from the inuete-
rate blceres (in what soether maner þ shall be seen
opportunate) aswel in the blcere, as in the parties
about it. For in asmoche as he hath sayd before þ
blode ought to be taken from every grene wound-
de, seing þ he made no mētion of veterate blceres,
it wolde

it wold haue wened to come & he had onely spoken
of grene or fresshe woundes, wherby he hath well
added & it behoueth to drawe blode from & inuete
rate & olde sor. ¶ Now syth it is so & the doctryne
& we haue taken of hym is ppetual & alway trew,
that is how fluxyon ought to be drawen (the whi
che begynneth) at & contrary parties, & that whi
che is all redy fyred in the partye ought to be pur
ged, eyther by the sayd paynfull party, or by & next
party to it. ¶ It is nowe easy to vs to conclude of
the detractiō of blode, how from the begynnyng
it ought to be doone in the partye ferre of & mosse
dystant, & then in the blcerate parties. Lyke wyse
yf ye adde to the abouesayd thynges & Hyppocra
tes admonysshed to empty the superflue humour,
somtyme ye shal vse detractiō of blode, & is when
the blode surmounteth. Somtyme ye shal gyue a
medycament & hath vertue to purge & humours
coleryke or melancolyke, or els phlegme. Hauyng
euer in mynde in all these workes howe none of
them is the curacyon of blceres. In almoche & as
blcere. But rather of cacomye & is coniuinct w the
blcere, or of Pletoze, or of phlegmon, or of herpes,
& other lyke dyspolycyon, wout to forget & any of
the accydenes of the blcere gyue any force of his
propre indicacion, as magnytude. ¶ In the boke
afoze we haue spoken of blceres, wherin we haue
exposed all the differences of blceres, how many, &
what they be, & what is the indycacyon of eche of
them. Howbeit I haue nat spoken in & sayd boke
howe

howe somtyme to purge is taken of the force & vehemence of the diseale, bycause it shuld be to longe demonstracyon. Also in the sayde boke I haue nat contoynded þe cure of al the body wth the blceres, but I haue wryten it in this present boke, in asmoche as it is good & vryle for þe thyng proposed. For the partyte & absolute expolycyon of this kynde of indicacion, which we haue sayd is taken of þe mygh-tynes & strength of the dysleale, shal be also treated of hereafter. Lykewyle of the indicacion taken of the age, and also of it þe is taken of purging of humours. And lykewyle the indicacion þe is taken of the payned parties shal be partyrly declared in the boke þe foloweth. For as nowe we haue onely made mencion of the curatyfe indicacion, which may be taken of the nature of the sayde parties, þe is to wryt of þe temperaunce & substance, wout touching of þe which is taken of the situacyon of the fourme & fygure, of the vtyltye & vlage, & of þe felyng sharp & dull. ¶ Nowe then let vs speke of the sayd indicacions þe is profytable to the curation of blceres. The party þe is sharp of felyng ought asmoche as is possyble to be cured wout dolour or payne. The mater of suche remedies is treated in the boke þe be wryten of symple medycamentes. But the partyte þe is but of small felynge receyueth stronger remedies, yf the diseale requyre it so. Nowe we must consydere the strength of the pryncipal membze, as we shal say more at large when we speke of phlegmon. But yf it be nat a pryncypall membze, it is
lefull

lesfull lutely & without daunger to lay to it such ma-
ner of medycament as mytgate & asswage, the
grekes call it Calastyce, we shal speke of it playnly
hereafter. At this present tyme we wyl shew þe rea-
son & maner to heale, which is taken of þe situaciō
& fygure of the partyes, & than we wyl impose the
ende of this fourth boke. ¶ For this cause we ha-
ue cogitate & inuēted þe we must gyue medicamēt
to drynke to hym þe hath his vētricle blcerate, whi-
che vulgarly is called þe stomacke, & yf the bulke þe
propzely is called þe stomacke, þe the grekes cal celo-
phagus be blcerate, the sayd medycament ought
nat to be taken & swalowed at ones, but by lytel &
lytell in contynuyng, bycause of the passage, & also
of the touchyng there come vtylyte in the blceres
þe are in þe party, & nat for to contayne the sayd me-
dyca mentes þe be adherent, as in the blceres of the
ventricle. ¶ Lyke wyse we haue indicate & shewed
by the sytuacyon & fygure of the sayd party þe such
medycament ought to be made grosser & thicke,
& more gleymy & cleuyng, bycause þe the bulke is a
passage of the thynges þe is eaten & dronken. For þe
cause it hath nede of remedies þe may drato to it,
& almoste in all partes to be coagulate & cleuyng,
& nat such as are thynne & easy to rēne & flete lyght-
ly. And also the cours & thicke medycamentes do
crud & make concrecyon in þe partyes of the bulke
or oesophage, & they þe be gleymy do cleue to. Lyke
wyse in blceres þe are in þe thicke & inwarde guttes
haue moze nede of remedies which are cast out &

put out by the syege, in asmoche as the said thycke
are next to þe syege. But of the blceres þe are in the
intestynes bpwarde & thynne, bycause they be fer-
dest from the syege, & are set in þe myddle situacion,
requyre both the two medycyns, þe is to wyte, those
þe are receyued by þe mouth, & those be infused and
cast out by the syege. ¶ Nowe for certayne the cō-
mune indicacion of all þe interyout partes is þe we
ought to chuse those thynges þe be moste famylper
to the nature of man, be they metes oz medycyns.
And þe we leaue & cast away all contrary thynges.
Albeit þe in the blceres whiche be in the outwarde
parties, the blage of such medycament be nat noy
som as is aerugo, aes bllū, & aeris squama & cad-
mia, & pāpholix cōmonly called thutie, & argenti
spuma, þe is litargiri, & ceruse. Such & lyke medy-
camentes ought nat to be bled nor admynystred to
the blceres of þe inwarde partyes, of whose nature
we haue wyten in the boke of tēperamentes, and
in the boke of the symple medycynes. ¶ And yf ye
wyl byyng þe blcere to a festre oz cleuyng ye ought
to chuse tarte meates & gleymy þe haue no maner
of erosyon. But yf ye wyl clense the blcere ye must
chuse thynges þe absterge oz washe moderatly, as
rawe hōny, which aboue al thyng is clēsing thus.
As touching scarre potions & meates they are cō-
monly knowē ouer all. I cal anstere which in gre-
ke hyght (strophon) þe is to say a lytell adstryngent.
For soure oz bytter is it þe is tarte (in greke stroph-
non.) ¶ The medycyns þe may be taken surely and
without

without daunger is treated of in the booke of me-
 dicamentes. Neuertheles we wyl say some formu-
 lary for the inward blceres such inedyamentes
 are holsome, as hypocistis, & balaustium, & is the
 floure of rame pomgarnets, & galla, & malicoziū, &
 is the huske oz pyl of the pomgarnet, terra samea,
 et leminū, & is terra sigillata, & the pyth of Rhus,
 & is symac, also the uice of roses, & achatia, & other
 lyse, which anoy nat the bowels & inward pries.
 And ye must chew & gyue & sayd medicamentes w
 some decoction of tarte thynges, as decoction of
 quinces, of lentrifer, oz of the hyghest boughes of
 rubus, oz of bynes burgeons, oz grene myrtylles,
 oz w tarte wyne. ¶ It is now manifest & none is
 ygnorant, & he must beware of drynkyng of wyne
 yf there be phlegmon, oz els there is no daunger.
 In lyke wyse it is wel knowen & euydent & the said
 medycamentes must be prepared & receyued w the
 decoctions, & moyste thyngs. Also ye must medle to
 gyther fraga, cantha, & gēme, chyesly to & blceres
 & are in the bulke & resophage. Also it was comaū-
 ded to make gargarynes to the blceres & are in
 the parties called fauces & parysthmia, but in the
 blcere & is in the sharpe artere called tracheia, the
 pacient must be layde bypyght, & kepe the medyc-
 ament longe tyme in his mouth in losyng all & mul-
 cles & be in & place. For in so doyng some parte of
 the medycament wyl flowe by lytel & lytel in to &
 artere sensibly & manifestly. As we may know whē
 the sayd artere is well disposed after the nature of

it, & somwhat of & which is drunken reneeth & pal-
seth throughe it. But lyke wyse as in helth & good
lust it must be kept & it influe nat to moche, so in it
must in dysease for feare & it engedre nat & cough.
For as longe as the humoure descendeth in enery
parte nygh the tuncles of & artere as water both
by a wal it excireth nat & cough, but yf some thing
passe in the myddes of the way of the spert, & is the
ayre, forth w it bredeth the coughe. All the indica-
cyons of it is taken of & situacyon & fourme of the
partye. Lyke wyse also hūny must be medled in all
medicamentes destyned & ordeyned to the vlcere of
the Thorax & the lunges. For yf ye vse onely tarte
medycyns they wyll remayne in & hely. The thyn-
strumēt of the dygestyon and distrybucyon of the
sayd medycament ouer all the body shal be hūny.
Also of theyr sodayne passynge as a vehicule, with
& there is hūny it noyeth nat the vlcere. Lyke ma-
ner all and as many tymes as there is vlcere in &
bladder & in & raynes it must be myred w the me-
dyca mentes of the vlcere, nat w hūny, but with
some dyscretynke medycamentes, & is such as pro-
uoketh & styreth to pylle. ¶ I thynke that & is pa-
tent & manifest to euery man, after & I holde my
peace, & is to wote & they can knowe & dyscerne the
vlerate parties by theyr substance, action, bry-
lyte, position & fygure, the which hath ben shewed
playnly in the boke of the sygnes of & payned par-
tyes, but this is nat now & tyme to speke of them.
¶ I wyll retourne to & Methode curatyfe, & I say
that

that nat onely the thyngs abouesaid, but also many other are the indicacions of the fygure, & sytuacyon of the partyes. For ye can nat well & comodously bynde the soze party, but yf fyrste ye haue taken indicacyon eyther of þe fygure, or of the sytuacyon, or of both two togyther. And ye can nat set the pype of a clyster ryght wout such indycacyon. It is also many tymes necessary to make iniectiō of the medycamentes in the bladder by the yerde, wherfore it is no nede to make mencyon here þe to tally ye can nat wel hse a syring of bras þe the grekes call Cathering, but yf ye knowe parfytely the polyscyon, & fygure of all the bladder. ¶ Than in all these thynges it appereth clerely þe the payned place indicateth moche to all the curacyon, but of the ruptions (þe the grekes cal Regmatha) dyuers indicacions are concurrant to one purpose, & principally þe indication þe is taken of þe posicion ought to be examyned. For seynge þe the ruptyons be hyd in the depth of þe body, therfore they requyre other curacions than the blceres þe appere outwardly, & because þe all holly & alway such ruptyons be with ecchymosis or ecchymoma, & somtyme w contusyon about the broken flesshe, therfore there be dyuers indicacions curatyues therin, for alway the curatyfe indicacions are correspondent to þe nombre of þe affections & dysleas, which we shal shew more playnly when we speake of phlegmon, howe the dysleas þe are in þe depe places requyrez stronger medycament, than they þe be at þe superfluyte

of the body. Than for the least I do thynke for to
be manyfest and payent, & it is necessary that the
strength of medicament & are mynyshed outwar
de be resolued & dymysshed when the party & shuld
be holpen & remydyed is hyd in the dyspenes of the
body, & therfore it behoueth asmoche to intende &
augment the vertue of the said medycament, as it
shulde be remysed & dymynysshed in & depth of the
body. Certaynly all acchymosis or ecchymonia in
dycateth vacuacyon for remedy of & cure, wherby
it hath nede of medycament & moderatly hote and
dry, for they & dy excessyvely, of trouth do dygest &
resolue at & begynnynge moze euydently than they
& be weyke, but also some party of the dysseale scy-
rions, & dysfeyle to heale, we shal speke of it here-
aft dilygently, for as now we haue spokē ynough,
after as it belongeth to the matter. ¶ Of trouth
all the medicamentes & oymmentes, & moysteth &
heteth moze then they & all the grekes call chala-
sica, & is to say laxatyfes, also amonge the sayde
medycamentes all they & declyne somwhat to dry-
nesse, neuertheles be nat yet clere nor manifest con-
traction (they be called syntatica in greke) such me-
dycamentes ben the remedies of all ecchymosis.
But ye must take good hede & the medycamentes
applicat to the ructions & are in depenesse of the
body haue stronge vertue, and & they be sourer &
digestysse, & is resolutysse. (And for to say somaryly)
& such medycamentes to be of greater force & effy-
cace, in asmoche as ecchymosis is farther of, from
the

the skynne vnto the depenes of the body. In suche
affections & dyleases the blage of the herte bytu-
leth, & is to say ventose shuld nat be inutyle, which
is an instrumēt inuented & excogitate of maysters
for to make byolent attraction. ¶ And when ec-
chymosis is all dygested & resolved, than it is par-
mytted to dype the broken fleshe, moche, & to con-
ioyne it wth lygature, & to do all & is conuenable to
coalesse & close an blcere togyther. ¶ Than yf ecchy-
mosis be soone digested & resolved & broken fleshe
gathereth togyther & wareth playne easly, but yf
the sayde ecchymosis tary longe or it be resolved,
mochē fylthynes bredeth in it, & occupyeth & space
& is betwene the labyes or lypes of the blcere, so &
the rupciō can nat close, wherfore it foloweth & all
these thynges abouesayd admonyssheth vs for all
causes, how smal soeuer they be. For though that
some hath had rygour, & is to say vnegall concu-
syon of all & body, or that it hath nat made good
concoction, or & it hath had the feuer, or & it hath
ben ouer weryed or fatygate, anone it shall haue
payne in the sayd partye where as the ruction is.
For by cause of the sayd ruction haue ben bryed &
nowyssteth togyther, but haue alonely ben appo-
ched one to another, wherby it foloweth & a lytell
thyng may departe them easly, & fylle the place wth
superflue humour, but what engendzeth it in such
rupciōus contynually but now ecchymosis, & lyke
vnto the fyre, that is to wyte when & fleshe was
fyre broken, except & presētly ecchymosis is made
of

of more tounge & subtyl corrupcyon, & at þe begyn-
nyng it was made of blode. And herfore now it di-
gesteth & resolueth more easly thā it dyd at þe be-
gynnyng: And thus that whiche we haue sayd
hytherto shall suffice for the dysputacyon of
vlceres. Therfore as nowe I make an
ende of this fourth boke.

Thus endeth the fourth boke of the
Methode of Claude Galien.

There fynnysheth the Questyonary of
Cyurgions, with the formulary of lytel Guydon
in Cyurgery. And the spectacle of Cyurgions with the
fourth boke of the Therapentyke or Methode curatyse
of Claude Galien, with the treatyse of vlceres.

Newly translated out of the frensshe (at the in-
stigation and costes of the ryght honest pari-
son Henry Dabbe staconer & byblyo-
polyt in Paules churche yerde) by
Robert Coplande of the same
faculte, withyn the moste
famous & opulent
Marchaunt

cyte of London, the .xii. day of Nouembre, the yere of
our Lorde. 1.5.41. In the .xxxiii. yere of the
raygne of our soueraygne & moste fayth-
ful kynge Henry the .viii.

Imprynted by me Robert wyer / for Henry
Dabbe / & Rycharde Banckes. Cum pri-
uilegio regali ad imprimendū solum
per septennium annum.

q. noli

q. r. c.

7. ed.

q. p. r.

q. p. r.

q. p. r.

q. p. r.

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q. p. r.

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q. p. r.

q. p. r.

ad diem hunc.

sedastem quog.

non mationem

q. p. r. c. d. p. r. c.

q. p. r. c. d. p. r. c.

q. p. r. c. d. p. r. c.

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